

Our Cover

Is a statue by the Italian artist Dante Rodini which stands in the National Gallery of Modern Art in Rome.

No More Bibles

Our offer of the Moffatt Bible and a year's subscription to WORLD CALL met with such widespread response that orders continued to pour in long after the supply of Bibles was exhausted. We regret our inability to obtain more of them at a cost which made it possible for us to quote the bargain combination price. As soon as we are able to locate another such bargain we will again let our readers share the benefit of it.

Our Pentecostal Aims

"WORLD CALL in Every Home in the Church," is our general Pentecostal aim, and in an effort to make more personal the responsibility for reaching the aim, WORLD CALL will print next month the definite number of subscriptions each state working toward. If you do not already know the aim for your state, watch for the March issue of WORLD CALL. Compare that number with your present subscription list and then find out what you can do to help reach it.

The New Year Book

The new 1929 Year Book of Disciples of Christ is off the press and is a monument to the indefatigable labors of the Year Book Committee, of which H. B. Holloway is chairman. This year it contains the complete annual reports of all organizations reporting to the International Convention, the business transactions of the Seattle Convention and directories of brotherhood interests.

The Year Book Committee, realizing how valuable this combined Annual Report and Year Book will be, has arranged to present a complimentary copy to each church, or any one of its auxiliary organizations, which contributed during the last missionary year, ending June 30, 1929, to any of the agencies for which the Year Book makes report, provided the minister or other authorized representative of the church or auxiliary organization files request with the Year Book Committee for such complimentary copy, and with the further understanding that the complimentary copy referred to becomes the property of the church or auxiliary organization requesting same. Only one free copy will be given to a church or any one of its auxiliary organizations, and no church and its auxiliary organizations making a total contribution of \$100.00 or more will be given more than one free copy. Each complimentary copy will be given also to each individual upon request who has contributed \$100 or more during the year. Any one organization for which the Year Book makes report. All other copies distributed will be sold at the following prices: Paper, \$1.00; Cloth, \$1.50.

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Volume XII

FEBRUARY, 1930

Number 2

CONTENTS

"Beginning in Me"	3	"Happy Birthday To You"	29
A Prophecy Fulfilled	4	Speaking of Books	30
Cincinnatus Again Takes the Field	4	Mid-Year Activities of Our Colleges	32
Between the Lines	4	Station UCMS Broadcasting	34
Dr. Mott Visits Us	5	What, Where, When and How	35
The Executive Committee Meeting	5	Missionary Society Programs	36
Good News from Washington	6	Devotional Study	38
Blazing a New Trail	6	Echoes From Everywhere	39
The Road of the Burning Heart	7	Hidden Answers	39
The Protestant World Is United	9	Stockton Saved	40
The Season of Sowing	10	Working With Boys	40
Council of Spanish-Speaking Work	11	Adult-Young People's Sunday School	41
Evangelists of the Cross	12	Worship Program	41
Kagawa	14	Missionary Illustrations of Uniform	41
The Two-by-Two Method	17	Sunday School Lessons	41
Fraternizing with the Baptists	18	Dr. Francisco Arzaga	42
Listening in On the World	19	Not Afraid of Religion	43
What Mean These Stones?	20	Items That Made News Last Month	44
Ha-Na-Nim Ay Malsam	23	Years and Changes	45
All the World Loves a Lover	26	"All One Body We"	45
Some First Impressions of the Philip- pines	27	In Memoriam	46
"Build Ye More Stately Mansions"	28	Receipts	47
		Missionary Register	47

Oh, Lord!

Revive Thy Church

Beginning

in

Me!

求主奮興你的教會
先從我入手

*Our Chinese Friends Send Us Their
Rallying Cry As They Open
Their Great Five-Year
Forward Movement*

WORLD CALL



Evangelists of the Cross in Congo

On board the "Leopoldville" at Antwerp, Belgium, ready to sail for Congo. Left to right: Goldie Wells, Dr. Myrtle Smith, Mrs. Rogers and Mr. Rogers of the American Baptist Board, Myrtle Ward, George Wilson, missionary agent in Antwerp, and Faith McCracken

VOLUME XII

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"Beginning In Me!"

AT A MEETING of religious leaders held in New England during the days of the Interchurch World Movement campaign, a moving picture machine was used to flash before the eyes of delegates messages of inspiration and prayer. On the screen at the close appeared the words, "Lord, revive thy church." A murmur of assent was heard through the vast audience of religious leaders. Then, after a pause the sentence was completed—"beginning in me!" Whereupon silence . . .

Today this same rallying cry is stirring the world. It comes to us from China where the great Five-Year Forward Movement has been launched. At the time that the Pentecostal movement was inaugurated in America three years ago, our churches in China were too much preoccupied with the military phase of the revolution then in progress to join in the world-wide movement for the celebration of Pentecost. They have nevertheless held in mind the hope of inaugurating a movement as soon as conditions would permit. At the same time the National Christian Council of China took the leadership in arousing all churches to a great Five-Year Forward Movement, the primary objectives of which are the cultivation among Christians of a deeper fellowship with Christ, and the doubling, at least, of Christians within the five-year period. The movement is catching the enthusiastic support of practically all Christian bodies in that country and the result promises to be a Christian citizenship for the New China that is emerging.

The rallying cry is sounding in Japan also as the indefatigable Kagawa is leading the Christian forces into a campaign for a million Christians. Every Christian a soul winner, winning one soul a year and thus in three years quadrupling the number of Chris-

tians, is the program. The All-Japan Christian Conference which met in Tokyo in 1928 set up the necessary machinery and the result is a Kingdom of God Campaign, a three-year evangelistic period "beginning in me." A network of prayer covers the Island Empire as Mr. Kagawa writes, "Japan is waiting for Christ, and Christ will win in Japan."

From India, our own Ray Rice of Damoh writes, "The India Mission of Disciples of Christ is planning on a strong program to celebrate Pentecost. The convention of the Indian brethren and of the missionaries will stress this slogan, 'Oh, Lord, revive thy church beginning in me.' It is taking hold of the people and some are thinking of what it really means. We hope that the revival which may start during this year may be one that will reach into the coming years and that many more will come into the church."

OUT of the rising indigenous churches on our foreign mission fields come these voices, a cry for larger evangelism, larger not simply numerically but in its comprehensions, in its adaptations, in its heart-searching, heart-changing emphasis. America, great and wealthy leader, may well hear and heed the significant note that vibrates through it—"beginning in me!" While anxiety for the on-going of the church abroad rightfully holds a large place in our concern, may the message from these same churches burn itself into our consciousness until, beginning in ourselves, we plant and practice the spirit of Christ.

Not "lulled by a dream but led by a vision" the Church of God is standing on the threshold of a spiritual renaissance when the conquering hosts of the King of Kings will claim their own.

A Prophecy Fulfilled

IT IS with pardonable pride that *WORLD CALL* points to the prophecy uttered in its December number regarding the future service of the ex-president of the United Christian Missionary Society, F. W. Burnham. In that number the magazine nominated Mr. Burnham as an Apostle of Good Will from the Disciples of Christ of North America to Christians of all lands. The editorial was the inspiration of our editor, W. R. Warren, who at the time had no knowledge of Mr. Burnham's future plans. Subsequent events have proved the prophecy so accurate that *WORLD CALL* finds itself sharing with Mr. Burnham the congratulations of scores of friends as news of his new relationship has gone out.

As all the brotherhood knows by now F. W. Burnham has been called to become the executive secretary of a newly created commission to cultivate understanding and helpful relations between the Protestant churches of America and those of Europe and the Near East—truly a task for an Apostle of Good Will! He will be something of a liaison representative between these two sections of Protestantism with the purpose of developing a sense of solidarity among the Protestant forces of the world and of promoting cooperative effort on the part of these forces that have to do with the life and work of the churches. The organizational features of the Commission which he will head (which has not yet been given a name) will combine the functions of the American Section of the Universal Christian Conference on Life and Work, with the former "Commission on Relations with Churches Abroad" of the Federal Council of Churches. His office will be at the Federal Council headquarters in New York City.

Mr. Burnham's qualifications for this post are gloriously apparent. He has a background of knowledge and experience which will enable him to assume his new duties as if they were but a continuation of his past offices. He has traveled widely in the countries to which he will go as Protestant America's representative and is familiar with their peoples and the problems which face their Protestant churches. Once again the Disciples of Christ are honored by the choice of one of their own statesmen for such a significant position.

Cincinnatus Takes the Field Again

IN ANCIENT Rome, five centuries before the Christian Era, there lived a great general who, like George Washington, was a farmer by preference. When the Republic needed an invincible leader it had a habit of calling Cincinnatus from his farm to take command of the Roman army. Under his leadership his countrymen had a habit of winning victories. Each time, when the victory was won and the triumph celebrated, Cincinnatus returned to his farm. There is a striking parallel to this in the recent history of Disciples of Christ.

Within a few years after one of our national conventions had celebrated as a victory the raising of \$100,000 in one year by the Foreign Christian Missionary Society, a young missionary came home from China, got three others to join him, and secured \$1,000,000 in personal contributions. This movement revealed so much material wealth and spiritual purpose among our people that immediately plans for a larger undertaking began to grow. A. E. Cory thus found himself at the head of the Men and Millions Movement with a financial goal of \$6,000,000 for missions, benevolence, education and ministerial relief.

The Men and Millions Movement reached its financial goal in the spring of 1918, with the United States in the World War. Then Mr. Cory went at once to France as a chaplain. Following the war, with its marvelous demonstrations of unity and liberality, most of the Protestant bodies of the United States united in the Interchurch World Movement. Mr. Cory's genius for organization and promotion was recognized in his appointment as head of the field department of the movement, and it was through no fault of his that the movement failed. When the raising of over \$600,000 of underwritings for the expenses of the effort was thrown back upon our churches it was only after Mr. Cory's leadership was commandeered that the full amount was secured.

As a secretary of the Foreign Christian Missionary Society, Mr. Cory had automatically come into the same position in the United Christian Missionary Society, but with the completion of the underwritings campaign he resigned and accepted the pastorate of the Gordon Street Christian Church, Kinston, North Carolina.

Now as the Pension Fund movement of the Disciples of Christ is approaching the third step in its program, namely, the raising of at least \$8,000,000 for the accrued liabilities, the eyes of its sponsors naturally turned toward the Gordon Street Church in Kinston, just as ancient Rome in a military crisis looked to the farm of Cincinnatus. While our people are both more numerous and more wealthy than they were prior to the World War and can give ten or twelve millions now as easily as six millions then, yet leadership experienced in such matters is necessary to make all of this strength, both of the appeal and of the organization, effective. Therefore the trustees of the Pension Fund went after A. E. Cory and insisted with one imperative voice that he come into the pension movement as its director. He has accepted the position, assuming his office in January.

Between the Lines

THE 1929 *Year Book* of Disciples of Christ is off the press and shows some interesting figures. Our gain in church membership (figures given on the inside of the front cover) should be a matter of rejoicing to every individual concerned with the ongoing of

the Kingdom. That is our primary work. "Go, and make disciples," is an injunction our brotherhood has carried upon its heart and has manifested in its life. Yet not entirely does our responsibility stop there. Christians are not made by the adding of names to church rolls. There must be an outward manifestation of an inner state of grace. This is shown in nothing so much as our attitude toward others, our desire to share substance and self with our brothers.

It is for this reason that some degree of pride may be felt over the report of our giving for the past year. During the twelve months' period, July 1, 1928 to June 30, 1929, the total given in the United States and Canada by our churches—not including money raised for their local expenses—was \$3,930,861.16. This is a gain of \$163,249.02 over the previous year. It is an average of \$2.50 per member, against an average of \$2.45 per member last year. For the 6,064 contributing churches, the average per church is \$648.22, against an average for contributing churches last year of \$632.89.

The manifest desire of the brotherhood to strengthen the great world-wide work being done by the United Christian Missionary Society is markedly evident in the increased regular giving from its sources of income—the churches, Sunday schools and auxiliary organizations. The treasurer's records show there was an increase from these sources to the Society of \$86,770.07 over the previous year. This increase is in the regular offerings, no special askings being made for building projects or enterprises. The report is a healthy indication that the brotherhood is aware of the vast responsibilities it has committed to this one organization, responsibilities formerly carried by six major boards, and that by its adequate support of the organization its missionary and benevolent program stands or falls.

Dr. Mott Visits Us

JOHN R. MOTT, chairman of the International Missionary Council and perhaps the world's greatest living authority on missionary work, led a group of Disciples of Christ to the mountain top and pointed out for them anew the lands of their matchless opportunities when on Wednesday morning, January 8, he spoke to the Executive Committee of the United Christian Missionary Society, the headquarters staff, ministers of Indianapolis, representatives of other national boards and a score of friends of the missionary task. For three hours the group in the crowded chapel of the Missions Building listened to the outpouring of the heart of this great leader who has recently returned from a tour of the mission fields of the East. The simplicity of his address, the genuine passion of his soul for world redemption, his brilliant interpretation of conditions and his understanding heart, all combined to impart to his hearers a revealing sense of the mind of the Master when he commissioned his followers to go and tell.

Dr. Mott was a guest of the United Society upon

the invitation of its foreign department. Stephen J. Corey, head of the department and now acting president, had been with him at the Jerusalem Conference in 1928 and knew the inspiration of his fellowship and counsel. A full report of his visit and digest of his address and the answers to questions put to him by the group will feature the March number of *WORLD CALL*, which is particularly devoted to the presentation of our foreign missionary work.

The Executive Committee Meeting

ON THE afternoon and evening—until ten o'clock at night in fact—of the day of Dr. Mott's visit, the Executive Committee of the United Society was in session. Of major importance in the business transacted was the formal adoption of the budgets for the calendar year. This was done after conference with each department head, every group taking as cheerfully as possible its proportionate cut necessary to reduce the total budget \$150,000.

Budget-cutting is a heart-wringing task, yet in spite of its necessity a wholesome spirit of confidence in the future was apparent all during the day and was expressed by Acting-President Corey when he said, "What we need most of all is to rededicate ourselves to a task which is even now far in advance of our giving, and to see to it that in this great Pentecostal year imagination and faith are brought into dominion over our experience." Although the regular offerings from churches, Sunday schools and auxiliary organizations have increased during the past year—as told in another statement—the total amount in receipts to the Society is less, due in part to the decrease in "special" offerings. No appeal was made by the United Society for any special project during the year just closed, while special appeals for buildings and other enterprises have characterized our program in years past. Comparison of results is an eloquent plea for a challenging program of advance by this great organization in which the brotherhood has manifested steady and sympathetic confidence.

The committee appointed to give consideration to the presidency of the Society recommended that the election of a president be left until the Washington convention in October, and that in the meantime Stephen J. Corey serve as acting-president. This committee will continue its study of the matter and make recommendations to the nominating committee at Washington based on the result of its study. A unanimous vote of confidence was given Mr. Corey by the Executive Committee in which the entire headquarters staff joined.

It was with reluctance Mr. Corey accepted the responsibilities of the office until someone else is chosen by the Washington convention. His strong preference was to devote his entire thought and strength to the critical problems of the foreign missionary

task, to which almost twenty-five years of his life have already been given. In acceding to the request of the committee, he expressed the greatest confidence in his colleagues in the foreign department, C. M. Yocum and Miss Lela Taylor, in whose hands the work will be left. During the time Mr. Corey is serving as acting-president, Mr. Yocum will serve as acting-head of the foreign department.

The special committee appointed in October to make recommendations regarding the successor to Miss Daisy June Trout as head of the missionary organizations department asked for more time, recommending that the two superintendents in the department, Miss Anna Clarke and Miss Nora Darnall, continue in charge until a successor be selected.

Good News from Washington

WITH the laying of the corner stone of the National City Christian Church in Washington, D. C., on December 11, prospects are bright for the dedication of the first unit of that building during the conventions of our people there in October. This is good news. It will not only fulfill the dream of 40,000 sincere men and women who have given of their time and resources to make the project possible, but will crystallize for the Disciples a feeling of achievement that will give courage for the undertaking of other brotherhood tasks looming large on our horizon. The dedication will probably take place on Sunday, October 19, the day which will tie together the International and World Conventions.

The Christian Movement in China

THE present communicant membership of the Christian churches in China, according to estimates put forth by *The Chinese Recorder*, is 446,631. The figures are not set forth as being precise; an allowance of ten per cent either up or down might prove to be called for. In 1922, the figure stood at 402,539.

From the same source it is learned that there are this year about 4,750 missionaries in China, about seventy-eight per cent of what was regarded as the "normal" number before the confusion of the last few years. The last Directory of Missions in China records twenty new stations as opened; and 500 names of new missionaries who have been added since 1927.

Blazing a New Trail

RADBURN, New Jersey, the "model city" now being built as a suburb of New York, on the evening of December 12 was the scene of an installation of a minister which is believed to be without parallel in church history. Five denominations participated in inaugurating Deane Edwards into a pastoral office in which he is to serve equally all five of these bodies. The communions which share in the

new enterprise are: Presbyterian, Episcopal, Methodist, Reformed and Congregational. Through their area or district organizations, they have each made an appropriation toward the minister's salary, with the understanding that he is to function in behalf of them all in a continuous survey of the religious interests of the new families as they move into town and in providing for worship and religious education until such time as the community reaches a size demanding more than one congregation.

The religious program for the new community is under the direction of the Radburn Council of Religion, which is made up of representatives of each of the cooperating communions, with additional representatives from the Federal Council of Churches, the Home Missions Council and the New Jersey Council of Churches, and representatives of the community itself. No church edifices have as yet been built, and it is agreed by the several denominations that they will not compete with each other in building, but will work out a cooperative plan for the occupation of the community when the present and prospective residents have had an opportunity to decide what type of churches they desire and need.

It will be interesting to watch the outcome of this "continuous survey" of the religious needs of a community. It is pragmatic philosophy applied at last to theoretical Christian unity.

India Interested in Church Union

IF THE plan of church union proposed for South India should be consummated, it would be the first union combining churches that emphasize the tradition of the undivided Church with churches that emphasize the heritage of the Reformation. To state the situation more precisely, the South India proposal contemplates a union between the Anglican Church, on the one hand, and the Methodist, Presbyterian and Congregational groups, on the other.

The path for such an epoch-making union was prepared more than twenty years ago by the formation (in 1908) of the South India United Church, itself a union of the Presbyterian, Reformed and Congregational bodies in that area, growing out of American, English and Scottish missions. The new plan would provide for the merger of this United Church of South India with the Church of England in India and Ceylon and the Provincial Synod of the Wesleyan Methodist Church.

The "proposed Scheme of Union," originating at an informal meeting ten years ago, took final form at a meeting of a joint committee, representing all the interested churches, in March, 1929, and is now before the official government bodies of the respective ecclesiastical groups for their approval or disapproval.

The Disciples of Christ have no work in South India, our mission area being confined to the central part of the country.

The Way of the Burning Heart

The Evangelistic Method of Disciples

By ERVIN F. LEAKE

Pastor First Christian Church, Portland, Oregon

THE Emmaus way became the way of the burning heart to doubting and discouraged disciples as they walked with the risen Lord, and as he talked with them. It has ever been so. Who ever enters into genuine fellowship with him inevitably gathers the contagion of his passion and goes forth to meet the challenge of life in his way, which is the way of the burning heart.

The whole story of the ministry of Jesus, of his apostles, prophets and evangelists, might very appropriately be entitled "The Way of the Burning Heart." The most distinguishing characteristic of Jesus and of those who went out upon the great world task in accordance with his Great Commission was that all-absorbing and all-consuming passion for the salvation of men, which became the fundamental secret of the invincible and conquering power of primitive Christianity. Disciples of Christ approach the celebration of the nineteen hundredth anniversary of Pentecost. Whatever else may be thought or said of that great natal day of the Church, this much would seem to be universally conceded: *the supreme concern and passion of Pentecost was evangelism.* No celebration of Pentecost, therefore, by Disciples of Christ or any other people, can ever be thought adequate or consistent which does not exemplify anew in the church of today the most characteristic thing in the first Pentecost, the way of the burning heart.

Disciples of Christ face the greatest evangelistic opportunity of any communion of our day. We make this statement with an humbling sense of our own unworthiness and in no spirit of self-gratulation. We are distinctly an evangelistic people. We were born in evangelism and evangelism constitutes the grand secret of our growth and development to the present hour. Our people are accustomed to the thought of evangelism. They understand what it is all about.

Our preachers in general are preeminently evangelistic. The simple, positive gospel message, which it is our great joy to proclaim, freed from the complications and intricacies of human creeds, lends itself in an ideal way to the holy enterprise of evangelism. Moreover, with full appreciation of the great evangelists of the Protestant world,

from the days of Walter Scott to this day, Disciples of Christ have been blessed with an evangelistic leadership second to none in the religious world. In view of these and many other favoring providences, it is no extravagance to affirm that as we face our great Pentecostal celebration, we face an evangelistic challenge which probably has no parallel in the history of modern Christianity; a challenge which should at once humble and thrill every earnest Disciple of Christ.

How shall we meet the challenge? In what attitude of soul? With what method, in what way, shall we seek to meet the providential call of our Lord? There are two or three ways open to us. First, there is the way that need occupy but a few words because by all the logic of our history, as by all our mental habit and training, we are in no danger of adopting it. It is the way of ignorant, superstitious emotionalism, with

its faints and fits, its trances and jerks, its streaks of strange sensation, running along a string of excited nerves, its frenzied leapings up and down before the altar after the manner of the mad prophets of Baal, and its other impossible extravagances of emotionalism.

But there is a second way which may be regarded as rather dangerously appealing to some of us. It may be designated the way of professionalism. It has something of the modern scientific appeal. It suggests that after all this evangelistic business is purely a scientific proposition. It is a matter of psychological and emotional reactions which in our day may be

'Tis but a half truth the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a
home,
But He walked with the crowd day by
day.
And I think when I read of the poet's
desire,
That a house by the road would be good;
But service is found in the tenderest
form
When we walk with the crowd in the
road.
So I say, Let me talk with the men in
the road
Let me seek out the burdens that crush,
Let me speak a kind word of good cheer
to the weak
Who are falling behind in the rush.
There are wounds we must heal, there are
breaks we must mend
There's the cup of cold water to give;
And the man in the road by the side of
his friend
Is the man who has learned how to live.
Out there in the road that goes by the
house
Where the poet is singing his song,
I'll walk and I'll work midst the heat of
the day,
And I'll help fallen brothers along.
Too busy to live in the house by the
way,
Too happy for such an abode,
As my heart sings its praise to the Mas-
ter of all,
Who is helping me serve in the road.

—WALTER GRESHAM.

understood certainly and definitely. We know what reactions to expect on the average from the employment of certain plans and methods, so that it is simply and wholly a matter of knowing the facts and having the ability to use them. In other words, it is not at all an achievement of the burning heart, but of the enlightened intelligence. Our answer is that we may achieve results numerically in evangelism by the professionalistic method, but the results will be on a par with the professionalistic results achieved—for example, by the so-called civic evangelists in membership drives for chambers of commerce. Anyone familiar with such drives knows what an incredibly small number of names enrolled in such campaigns ever prove of any permanent value in community service, and in personal consecration to community interests. If we adopt the way of mere professionalism, we must be satisfied with the results of mere professionalism which are already cursing many of our churches.

There is a third way, more popular in its appeal than any other, if we may judge what seems to be the general attitude of our people. We may call it the way of perfectly respectable, but complacent religiosity. It professes to believe in evangelism. It would be offended, in fact, not to be recognized as sympathetic toward the evangelistic enterprise. But aside from occasional contributions for evangelistic campaigns and a certain pride in the reports of evangelistic victories achieved by others, it has no love for or personal part in the enterprise. It seems to take great pleasure, great satisfaction in living in its "house by the side of the road" and being regarded as "a friend of man." But the respectable complacent religionist is a stranger to the meaning and spirit of "The Way of the Burning Heart." What-

ever evangelistic interest this type of complacent religiosity may claim, that interest never rises to the height of a passion. It never becomes the dominant interest nor the commanding motive. It is never quite able to understand much less enter into the spirit of those words of Jesus at Jacob's well: "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

There is only one consistent way for Disciples of Christ to follow in evangelism at home or abroad, and that is "The Way of the Burning Heart." There is no other way promising the power and victories we crave as we face our great Pentecostal celebration. No one thing could so completely or so speedily solve all our brotherhood problems, heal all our dissensions, dissipate all doubt and fear and transform our humiliating weaknesses into conquering Pentecostal power as a new birth in the soul of our great brotherhood of that evangelistic passion of our Lord.

Let us begin this brotherhood revival of evangelistic passion by a new sense of our own individual privilege and responsibility in the winning of souls for Christ. Let us no longer be satisfied to dwell in pious complacency in our house by the side of the road, but let us adopt the Master's way of the burning heart, getting out into the road, mingling with our sinning, struggling fellow men, seeking by our own personal contacts to bring to them the "riches of grace" which we have found in Christ, that they too may know the "peace that passeth understanding" and the "joy that is unspeakable and full of glory."

I Heard God Speak Today

By WILLIAM L. STIDGER

I heard God speak this day
 Along an Alpine way:
 'Twas where a mountain shower
 Had washed a crimson flower
 Nodding in the blue
 Heights when the rain was through.
 It bent, as if in prayer,
 Beneath the rain-washed air.
 'Twas when the sun came out
 I thought I heard God shout
 With laughter down the seams
 And crevices, and streams.

I thought I saw His face
 In one high, holy place
 Up close against the sky
 Where stars and planets fly;
 Up where the clouds lie low
 And wind-tides ebb and flow;
 His throne an Alpine peak
 From which I heard Him speak
 In whispers of the wind
 Some words—supremely kind.
 'Twas thus, I heard God speak
 Through a flower and a peak.

The Protestant World Is United!

A Common Task Overcomes the Barriers of Divisive Creeds

By JESSE M. BADER

THE first point in the united program which the Protestant bodies of America will follow from Easter to Pentecost is the promotion of a nation-wide attendance crusade across America, seeking to secure the attendance of every member at church somewhere during the eight Sundays of that period. Such an attendance revival is sorely needed in the nation and a concentrated, simultaneous effort on the part of practically all our great religious bodies will do much to insure its success.

All the preachers, over 200,000 of them in America, are requested to preach on the same subjects and texts both morning and evening for the eight Sundays, beginning on Easter. A list of sixteen sermons and appropriate texts have been prepared and are being sent out by the churches to their preachers. It is a series of sermons designed to bring out the great spiritual themes related to Pentecost and the church, and there are indications already that the preachers of the nation are eager for such a united plan of presenting the Pentecostal message.

The program calls for the reading of Luke and Acts, a chapter daily, during the fifty days. There are 52 chapters and 50 days. The American Bible Society is printing millions of penny copies of these two Bible books for the use of the churches. The radio stations will be asked to put a chapter on the air daily. The daily newspapers of the country will be asked to print a chapter each day. This will be a veritable Bible reading revival promoted by the Protestant churches, "devout lovers of the Word of God."

The fourth item in the united plan calls for daily prayer meetings for ten days preceding Pentecost, June 8. These will be held in memory of the ten-day "Upper Room" prayer meeting preceding the first Pentecost. A committee has prepared a series of ten prayer meeting subjects and outlines for use by the churches. Each community will organize itself and hold these prayer services in homes, shops, offices, factories and churches and at a time during the day when it is most convenient to get groups together. Thus thousands will pray daily for the same things.

Easter is not to be the climax in soul winning this year as has been too often the case in the past. Easter

For the past three years the Commission on Evangelism of the Federal Council of Churches has been planning for a united observance of the 1900th Anniversary of Pentecost by the churches of this country. The Commission on Evangelism is composed of the representatives of the evangelistic secretaries and commissions of the various Protestant bodies having membership in the Council. The plan from the first has been that each religious body should formulate and carry on its own Pentecost program up to Easter. After that all were to unite their forces on a common program. This is refreshing news to those who anticipate Christian unity emerging by the route of a common task rather than a common creed. The accompanying article tells of the five-point program that all Protestant bodies of America will work unitedly on for fifty days, from Easter, April 20, to Pentecost, June 8

is to be a station on the way to Pentecost and not a terminal. During these fifty days, great emphasis is to be placed on soul winning by the churches seeking to make the 1900th Pentecost like the first Pentecost, a day of great ingathering. It will be left to each church in each community to decide just the method and procedure they shall use in their evangelistic crusade.

A committee has outlined a suggested program for Pentecost Sunday which will be sent to the churches. This can be adapted by each local church to fit its own thought for this glorious day. These suggestions will be made available to the churches soon. It is enough to say here now that each church and pastor should make such plans and preparations for this day that marks the 1900th Birthday of the Church. That it will be the greatest day ever experienced in spiritual and numerical results, is expected.

At this time, many of the leading denominations of the country as well as many of the smaller communions have their own Pentecost programs and literature. The following indicates how seriously the denominations are moving toward the 1900th Pentecost on June 8, 1930:

Charles W. Brewbaker, director of the bureau of evangelism of the United Brethren Churches, says, "I have written to our bishops, college presidents and pastors, and am now writing to the evangelists, fifty-three in number. I will select a list of fine laymen and get in touch with them for I believe that the secret of victory is in approaching this great program from every angle." A leaflet has been sent out to all their churches and pastors entitled, "Our Evangelistic and Pentecost Program for 1930."

T. D. Edgar, chairman committee on evangelism of the United Presbyterian Church says, "The committee on evangelism is making the 'Observance of the Anniversary of Pentecost' the climax of its program for this year."

B. T. Livingston, secretary of evangelism for the Northern Baptist Church, says, "The Northern Baptist Convention is fully committed to the observance of the 1900th Anniversary of our Lord and also the period prior to Pentecost, June 8, 1930. We have

arranged a program for the year until Pentecost, 1930. Suitable literature has been prepared by our young people, regional conferences are being held, and the denominational press is most sympathetic. With multitudes of other Christians, we are looking for, and expecting, a real spiritual awakening within the churches of our denomination. There are indications here and there that the spirit of Pentecost is being experienced anew and the passion of our Lord for others is being realized."

Abram Duryee, leader of evangelism for the Reformed Church in America, states, "The committee on evangelism in outlining this program of church work has in mind the fact that on June 8, 1930, the Christian world will be observing the 1900th Anniversary of the first Christian Pentecost and the beginning of the Christian Church." This church has an aggressive and a comprehensive Pentecost program which is operating now among its many congregations.

Bishop John S. Stamm of the Evangelical Church, says, "In planning for the special Pentecostal observance, the church follows generally the plan as outlined by the Commission on Evangelism of the Federal Council. Articles of emphasis and direction will appear in the regular church papers. The distinctive objectives in this year of special emphasis are (1) the deepening of the spiritual life, (2) the re-enlistment of those who are indifferent, (3) the winning of others to Christ, (4) the release of moral and

spiritual power for the larger task of Kingdom building."

Rufus C. Zartman, secretary of the department of evangelism, states, "The Reformed Church in the United States, is lined up to observe the 1900th Anniversary of Pentecost. Its General Synod, all of its District Synods, and many of its classes have taken very decided action for the observance. A program has been issued to all the churches through the department of evangelism. There will be many spiritual retreats for meditation and prayer, concluding with the Lord's Supper."

From the Moravian Churches in America comes this latest word, "Preparation for the observance of the Pentecost Anniversary is of great importance. Provincial elders' conference issued a letter urging that there be a united and whole-hearted entrance upon and cooperation in this sacred undertaking on the part of the churches of our country, and a suggested program for the observance of the 1900th Anniversary of Pentecost in June, 1930, has been sent out. Our church has strongly advised the holding of conferences for prayer and for interchange of thought by pastors during the period covered by the Pentecost observance."

The Methodist denominations (North and South), many of the Presbyterian denominations, the Protestant Episcopal Church and many others are committed to this significant anniversary observance, and are working on their programs.

The Season of Sowing

Preparing for the Ingathering on Easter and Pentecost

THERE is expectancy everywhere in the churches today. Easter, with its winsome message of life and hope, is just ahead, and Pentecost, with its story of mystical charm is only fifty days after Easter. April 20 this year marks the 1900th Easter, and June 8 marks the 1900th Pentecost. The churches are now pressing eagerly toward these two significant anniversary days.

Everywhere the leaders in the church are saying that the greatest need of the church today is a spiritual awakening. The church has numbers, wealth, and organization, but is short on spiritual power. There is lethargy and unconcern on the part of too large a per cent of the membership. New life is needed under the ribs of death. The pastors everywhere are greatly concerned, and therein lies the hope in the present situation.

One way in which the church can be prepared spiritually is by regular attendance. Only about thirty per cent of the membership of the church on the average is present on Sunday at the Communion Table. There are few indications that anyone is greatly

stirred to do anything about the absent seventy per cent. "Where are the nine? were there not ten healed?" B. H. Bruner says in his book, *Pentecost—A Renewal of Power*, that "the most expensive piece of furniture in any church is an empty pew."

Personal daily devotions and a series of studies in the Life of Christ, on the Holy Spirit, and on the Church, will greatly strengthen the spiritual life. These studies may be followed in the midweek prayer meeting or in the adult classes in the Bible school.

One pastor in an average church recently surveyed his church and Bible school families, and found 600 over nine years of age not identified with any church in the city. This is his constituency list to cultivate and win on or before Easter.

By Pentecost, there should not be one member of the Sunday school from nine years old and over who is not a member of the church, without an unusual reason. Four decision days are suggested for the Sunday school, April 13 and 20, and June 1 and 8. A series of five four-minute talks has been prepared to be given before the Sunday school for five Sundays

before Easter to help prepare for the Easter decision services. A pastor's instruction class, just before Easter, and another before Pentecost, will help reach and prepare youth for the supreme decision.

Many churches are using the Home Visitation Evangelism Plan with excellent results. This plan calls for the sending out of a carefully chosen group of personal workers two by two each evening for a week to interview the prospective members. Such a week may be observed in the pre-Easter season and again in the pre-Pentecost period.

To follow this week of consecutive daily personal work, with one or two weeks of revival meetings with preaching each night by the pastor, or a special evangelist, brings happy results. The day of the revival meeting is not over. There will always be a place for the night by night preaching by a faithful scriptural evangelistic preacher. Every church holding a revival of two, three or four weeks, some time before Pentecost, will bring about an evangelistic awakening, make better churches out of good ones, and win thousands to Christ. In most instances, the church membership itself needs such a revival. The community needs it for a moral "toning up," and individuals need it that they may be reached for his service.

Special attention during this season should be given to the unattached members of the churches. Thousands throughout America are unidentified with the local church, having been members at one time somewhere else. Many move from one place to another and fail to attach themselves to the local membership for fellowship and service.

During Passion Week, many churches will want to hold a communion service on Thursday evening. Many Sunday schools will plan a decision day for Palm Sunday, seeking to lead boys and girls to a definite Christian decision. This is the time for the Week of Prayer observed by the missionary organizations in the churches. It is the time, also, when in many cities, union noonday theater meetings are conducted.

'Sunrise Program for Easter Sunday may be obtained from the United Christian Missionary Society. A day begun in prayer cannot help but end in victory. Easter is the day for the Easter offering for our aged ministers. Since this is the 1900th Easter in the history of Christianity, it should be the greatest.

Easter is not the climax this year. It is "On to Pentecost" with the whole church back of the whole program. Sunday, June 8, the 1900th birthday of the church is the day toward which all are moving. It can be a day of Pentecostal spiritual experiences.

What eventful days are ahead for the churches! All serious-minded Christians these days are anxious about a fuller consecration to the task. Someone has said, "Anything can happen in a world where Jesus is."

The Interdenominational Council on Spanish-Speaking Work

By GRANT K. LEWIS

THE Interdenominational Council on Spanish-Speaking Work held its eighteenth annual meeting in Denver, Colorado, December 10-15, 1929. Our own missionary, E. T. Cornelius of San Antonio, Texas, is executive secretary for this Council. The home department of the United Christian Missionary Society was well represented in the meeting by Miss Mary Campbell, Grant K. Lewis, Mrs. H. R. Howland, T. C. Perry, the new missionary to the Mexicans in Kansas City, Miss Ethel Johnson, and Dr. S. J. Mathieson, pastor Central Christian Church of Denver. Miss Goldie P. Alumbaugh, our missionary from Africa who has been spending two months in Denver, was also present and spoke. Practically all of the home mission boards of Protestant churches working among Mexican people have membership in the Council and cooperate in its work. The Spanish-American Council is also an auxiliary of the Home Missions Council of New York City.

Since the quota law of the Federal Government became effective, immigration from Mexico and other Spanish-speaking countries to the United States has been very large. No one really knows the exact number of Mexicans now residing in this country. Conservative estimates place their number at approximately 2,000,000. These populations are largely concentrated in the southwest, although Spanish-speaking people are to be found in almost every section of the country. Mexicans, indeed, are engaged in a great variety of pursuits from unskilled labor to the professions. They are bearing a great many of America's economic burdens.

The various Protestant communions constituent to the Council on Spanish-Speaking Work are trying with limited funds to keep abreast of the problems and opportunities presented by this great body of new Americans.

It was reported that the public schools are functioning more conscientiously and efficiently each year. The burden of the Mexican school population is very heavy in some centers, but our better cities are faithfully meeting the situation, and scores of smaller communities are increasing facilities for those of Spanish speech. It is probable that no other agency of our American life is serving more efficiently. Our benevolence organizations are overburdened, but many Mexican districts have bettered their economic status gradually during the last few years. Community centers report much relief work, and our evangelical centers give more and more attention to religious education. Every indication is toward slow but certain growth, especially in national leadership and church membership.

Evangelists of the Cross

The United Christian Missionary Society has a number of faithful evangelists. These men work in many parts of the nation and mostly in difficult fields and small churches. In any given year, they touch the lives of many people for good and for God. They not only sow the seed but share in the joy of the harvest as they win scores to Christ every year. In order that the brotherhood may know their workers better "World Call" takes pleasure in presenting them in picture and paragraph



Kirby Smith

KIRBY SMITH is of the mountains. He loves them for he was born and reared in the mountains of Eastern Tennessee. For several years he has served in four counties whose population is 55,000. The whole area is strictly rural. Eighty-five per cent of the people get their living from the soil.

Kirby Smith's home is at Livingston, Tennessee, where the United Society carries on work in the Academy. It is out from here that this intrepid evangelist goes forth to preach the gospel in which he so firmly believes.

During his years of service he has baptized scores of people in the mountain streams. While continuing to evangelize, he is giving special attention to the conservation and housing of the mountain congregations. Four new church buildings are in the plan for the immediate future. Mr. Smith loves these mountain neighbors and they in turn love him. He holds revival meetings almost continuously, calls on the sick, marries the lovers and buries the dead. He is supported jointly by the state of Tennessee and the United Society.

I. E. Adams of Monroe, Louisiana, served under the American Christian Missionary Society as an evangelist, and for a decade now he has been with the United Society. His work through the years has been mostly in the South. He is a dynamic preacher, leads his own music, and is most successful as a personal worker. He has organized many new churches, and in this type of evangelistic work is to be found perhaps his greatest strength. During last November, and the first half of December, he organized a new



Mr. and Mrs. I. E. Adams

congregation of 86 members for the United Society at Laramie, Wyoming. He has the ability which few men possess of going into a seemingly hopeless situation and emerging with victory. He has done this not once, but

in almost every situation. Mrs. Adams accompanies him often in his evangelistic meetings and does a valuable work with children and in the calling.

No preacher of the gospel is more widely known or better loved in the Coke Regions of Western Pennsylvania than Ray Manley. For ten years he has served the state missionary society and the United Society as the superintendent of the Coke Region work. Through the years this evangelist has been growing Sunday schools, organizing churches and baptizing people, until now, with the help of a corps of workers, there are many places through this region where Sunday school groups and churches are flourishing. He has the confidence and the esteem not only of the mine workers but of the mine owners. Ray Manley is a quiet, modest soul, but most effective.



Ray Manley

Bruce Nay is the state secretary-evangelist for Georgia, supported jointly by the State Missionary society and the United Society. He has had both evangelistic and pastoral experience. He has a genial nature and to say that the churches of Georgia are fond of him is putting it mildly.



Bruce Nay

When he cannot win out any other way, he does it by his smile and genial disposition.



C. B. Osgood

C. B. Osgood has given more years of service to the mission boards than any evangelist now with the United Society. He has served as a missionary evangelist for over 25 years. Mr. Osgood is the living link evangelist of the Englewood Christian Church, Chicago, C. G. Kindred, pastor. At present he is the state secretary-evangelist for Minnesota, South Dakota and North Dakota. His field is large and the churches widely scattered. He is supported jointly by the state societies and the United Society.



Mr. and Mrs. Roy Brown

for the churches in Florida because of the strained financial situation, the storms, and the fruit pests. None of these things dampened the ardor of the Browns. "They buckled right in with a bit of a grin on their faces and they did it." Their work now is to visit churches with delinquent church loans, raise money and refinance the loans. They are rendering eminent service after four months in this new type of work.

W. H. Walker is the state secretary-evangelist for South Carolina. His home is in the capital of the state. Out from here he goes to all parts of this great state in season and out of season to minister to the churches. He holds revival meetings, helps in Every-Member Canvasses, edits the state paper, pleads in behalf of missions, and carries the problems of the ministers and churches about in his heart. For over two years he has gone in and out among the churches with his gospel messages of inspiration and power.



W. H. Walker

Dauntless preacher of the faith is Evariste Hebert, apostle to the French Acadians of Louisiana. He evangelizes in a territory 85 miles long and 25 miles wide, where some 30,000 people live whose history goes back to the Evangeline country on the eastern shore of Canada. The work among these promising French people was begun in 1915. Evariste Hebert has been with it from the very first. In fact, it was started by Mr. Hebert as an individual enterprise, and as a result of his conversion from the Roman Catholic faith. This intrepid, dynamic evangelist in the last fifteen years has baptized over 7,500 people. There are now twelve organized churches, eighteen regular preaching points, and twelve occasional preaching points.



Evariste Hebert

C. N. Williams came from a pastorate at Charleston, West Virginia, two years ago to the work as state secretary-evangelist for the District of Columbia, Maryland, and certain churches in Virginia, West Virginia and Pennsylvania, cooperating. In other words, he has the unique distinction of serving churches in five states. Mr. Williams lives in the capital of the nation. Upon him will fall much of the local responsibility of entertaining the conventions next October. Living here he is at the heart of things political and otherwise. He is constantly going in and out among the churches, holding meetings, conducting conferences, visiting the congregations, and leading the Pentecost program. A part of his program last year was the holding of a series of Pentecost rallies in his area. These were so successful in attendance and interest that he is carrying out the same plan this year. The churches of the area served by this genial leader have a comprehensive Pentecost program on which all are working. If the goals are realized there will be a large evangelistic increase.



C. N. Williams

We have some other evangelistic teams composed of husband and wife but only one composed of two staunch and tireless brothers in Christ. Such a combination deserves special mention.

Bennett and Cook comprise an evangelistic team working in Wisconsin. H. Gordon Bennett is the preacher of the team. He has served as a missionary evangelist for many years though not always continuously as an evangelist under a board. During his years he has won hundreds to Christ. He at one time was a volunteer to the mission field, but circumstances did not permit the full realization of that dream. Because of his missionary dedication and pioneer spirit, he has chosen to serve in the hard, weak fields. This he has done with phenomenal success and unselfish devotion. F. L. Cook is the singer of the team. He has worked with Mr. Bennett through many meetings, and they know how to "team." Mr. Cook helps the churches in their finance and is successful in personal work. He is known best in the northwest where he has worked for many years. The Wisconsin churches will use this team in strategic places until Pentecost.



H. G. Bennett and Frank Cook



—From a photograph autographed by Mr. Kagawa for Mr. Burnham.

Toyohiko Kagawa

Out of the Orient Comes Toyohiko Kagawa

Evangelist, Social Reformer and Modern Saint

By FREDERICK W. BURNHAM

ON THE afternoon of last Lincoln's Birthday, February 12, 1929, it was our privilege to have one of the most vital personal interviews which we have ever experienced. For an hour we were in the presence of a Japanese who is the embodiment of the spirit of Abraham Lincoln, Dwight L. Moody, and Graham Taylor. Toyohiko Kagawa is a Christian patriot, a social reformer and a flaming evangelist. Miss Rose Armbruster, one of our missionaries in Osaka, had arranged for this interview. Mr. Kagawa is a man whose time is exceedingly valuable. We supposed our call would last ten or fifteen minutes, but when once he had plunged into the discussion of the social and religious conditions in Japan, Mr. Kagawa kept us for an hour. That was an hour the memory of which will abide. At its conclusion, with true Japanese politeness and courtesy, he presented us with a large autographed photograph. (This is shown on the frontispiece of this issue. Ed.)

Mr. Kagawa was born in Japan on July 10, 1888. He was the son of a well-to-do family; but the death of his father when Kagawa was a child brought him under the care of a wealthy uncle. In his early years he was given every educational advantage. During his teens, however, a disaster brought financial ruin to his family. The result upon young Kagawa was to throw him into great mental distress. It was at this time that he was a student in an English Bible class of a missionary, Dr. Harry Myers, then in Tokushima. In his distress, young Kagawa turned to the teachings of Jesus for light and guidance. He became a Christian; but this led to a break with his rich uncle who wanted him to go to the Imperial University in preparation for a diplomatic career. Instead of that young Kagawa became a penniless student at the Southern Presbyterian Theological Seminary in Kobe.

Taking Christ's teachings at par value, he now turned his attention to the needs of the poor. He spent one year in a fishing village and there learned of the grinding life of poverty. When he returned to college he began frequenting Shinkawa, one of the worst slum districts of Kobe where he preached to groups of people on the streets. He soon found that something more than preaching was needed. At the age of twenty-two, although suffering from tuberculosis, he went to live in Shinkawa. "Here he began the work

of love and service that crystallized his life philosophy and made him so completely identified in sympathy and understanding with the problems of poverty and moral lapse that he has become a world figure, a symbol of Christ living in the twentieth century."

After studying for a time in America, he returned to Japan and to his service among the poor. This service he has maintained for twenty years, finding expression in both social movements and in gospel preaching. In 1910 Mr. Kagawa married a woman who shares completely his ideals and his life of service. He was first attracted to her because of her own respect for the people amongst whom he was working. They lived together in the slums until 1923 when their first child was born. In the interest of the child's welfare they moved to a section about midway between Kobe and Osaka, where he now conducts his school and carries on his literary work.

MR. KAGAWA is the author of more than forty books. His first book, published almost by accident, took the public by storm and reached a sale of 150,000 volumes in a few weeks. "Kagawa's writings are 'vignettes.' They defy description in their combination of fragility and forcefulness. They are purely Japanese. Poems, children's stories, economics, philosophical essays, history of social and industrial movements, religious apologetics, Bible studies, prayers." Such is the variety of his literary achievements. Several of his books have been translated and widely read by peoples of other races. Both by his writings and by his personal contacts he exerts a powerful influence throughout the Japanese Empire and beyond. Recently he has been appointed as adviser to the government upon social issues. His contacts with laboring people, his natural leadership, his genius for getting at the facts and of marshaling these for action, coupled with his sincere devotion and enthusiasm, inevitably led him to the forefront of the social and reform forces of Japan. He is known and loved throughout the empire. He has been imprisoned for his leadership of industrial contests and even now, although in favor with the government, he is under constant surveillance. He is greatly concerned for Japanese farmers, miners and fisher folk. He is a devout enthusiastic Christian; he is a notable exponent of Jesus' way of life. Pro-

fessor Rufus M. Jones says of him, "Kagawa is one of the striking phenomena of the Christian world today. He is not a man behind a pulpit; he is a demonstrator in a laboratory. He is showing once more that Christianity is not talk; it is action. It is not words; it is power. He exhibits it as soul-force, creative energy, redemptive might."

Mr. Kagawa is a great Christian evangelist. When he goes out on preaching tours across Japan, as he sometimes does, people flock to hear him. The largest halls or churches are inadequate. He speaks with the use of a blackboard upon which he puts figures and diagrams as he talks. His memory for facts and figures is remarkable. His own Christian faith is contagious. He works like a Trojan. Often he begins his public meetings as early as 6:30 in the morning, speaking to one congregation after another for an hour and thus continuing all day. His meetings are schools of instruction. He preaches the gospel and makes converts. For years his eyes have given him trouble because he contracted trachoma from a man with whom he shared his bed. He received us graciously in his Japanese house and conversed in a darkened room with his eyes shaded by heavy dark glasses.

In addition to his own evangelistic work, he is training groups of young men by short intensive courses in the Gospels and the teachings of Jesus, and then sending these young men out into the villages and among the peasant people, as he puts it, "not to preach Christianity but to practice it, to inaugurate cooperative groups who will conduct their lives and their affairs after the program of Jesus." He believes in a militant Christianity, but he is the personal embodiment of both strength and gentleness. His thoroughness is shown in the fact that out of over 250 young men who applied for the privilege of taking his training courses, he selected only fifteen at a time. He explained that he wanted men to whom he could impart his spirit and passion, not mere students. He reminded me that Jesus thus selected twelve young men who, with one exception, laid down their lives for his cause.

Mr. Kagawa is greatly concerned for the evangelization and Christianization of Japan. By means of these trained young men he hopes to reach the masses of the people. He wants to see a million Christians in

Japan before he dies. There are now about 300,000. He expressed great concern for the cooperation of Christian forces. He deploras division among the Christian sects. In fact, he hopes and works for the cooperation of all the religious forces, Christian, Buddhist and Shintoist. He believes that the essence of religion is the love of one's fellow men. In a meeting of the Three Religions' Conference in Tokyo in June of 1928, Kagawa said to Buddhists, Shintoists and Christians:

"Read once more your Buddhist scriptures and find in them the spirit which animated the great Prince Shotoku, the Buddhist pioneer of Japan. If you cannot rediscover and appropriate this spirit, you Buddhists might as well roll up your scrolls and carry them back to India. And you delicate Shinto ritualists—if you cannot grasp the vision of Madame Nakayama, foundress of Tenrikyo (a sect of Shinto)—the vision of saving the weakest and most unhappy—what is the use of all your rituals? And to you Christians, I say, shame on you for building huge and costly church buildings, while forgetting to follow the Man born in a manger and buried in another's tomb!"

And yet Kagawa is no mere eclectic in religion. He is not seeking a mere synthesis of ethical teaching. He believes profoundly in the great essentials of the Christian faith. But he believes religion ought to be brought down out of the air and made practical in the daily lives of men. He believes that in it lies the solution of our moral, social and industrial problems. He opposes communism with the gospel of Christ.

He said:

"Neither Marxism and the class struggle, nor the governmental suppression of these movements, can ever realize the true society. The true life of the human community springs from love and reconciliation, not from struggles for private advantage."

May it not be that out of the Orient, with its poverty, its distress and its deep need, but with its spiritual insight and passion, may come that new spirit of evangelism, blending soul-winning with brotherly service, bringing a power which men everywhere feel the church ought to exert, but which in recent times it has not seemed to be able to deliver?



What I Think of the "Two-by-Two Plan"

Some Who Have Tried It Speak Their Minds

By John Elliott Foster
Danville, Illinois

THE "Two-by-Two Plan of Evangelism" is by no means a new method. It is as old as the Christian religion. Jesus used it when he selected the twelve and sent them out. He used the same method when he commissioned the seventy. I am thoroughly convinced that we have never discovered a more successful way of promoting Kingdom interests than by sending out the workers two by two.

Central Christian Church, Danville, Illinois, has recently passed through a happy experience with this type of evangelism. October was observed as Church Loyalty month. A committee of twenty-five was organized to visit ever member of the church some time during the last two weeks of September and ask that each member sign a card promising to attend at least one worship service each Sunday during October. The attendance was greatly increased and there were additions to the church every Sunday during the month.

The first week of November was observed as "Home Visitation Evangelism Week." A committee of seventy-four workers was selected and carefully trained for the work. During "Home Visitation Evangelism Week" luncheons were held for the workers each evening at six-fifteen. At seven o'clock the teams were sent out. As a result 114 new members have been received into the church. With hardly an exception the workers were most cordially welcomed every place they called. Besides the 114 who have been received into the church many others are attending the services and by continued efforts we expect to win them also.

Our workers are happy and we have adopted as a part of our Pentecost program the observance of "Home Visitation Evangelism" each Wednesday.

By Willard Wickizer
Des Moines, Iowa

SEVERAL months ago startling figures were released by *The Literary Digest*, giving the number of churches in the United States that did not receive a single new member during the previous year. These figures merely substantiated in statistical form a fact that was already known to laymen and ministers alike, namely, that changed conditions have made old methods of evangelism relatively unfruitful and that the church has not as yet developed a new evangelistic technique that will achieve as great results under present-day conditions as did the old "revival" method under the conditions of yesterday.

Faced with the relative futility of time-honored methods many are inclined to grow pessimistic and to feel that we are indeed facing dark days. More stalwart souls, however, realize that the church in facing changed conditions is but experiencing the same thing that is being experienced today by commerce, finance, education and politics, and that, rather than being a matter for pessimism, the situation calls for intelligent experimentation and the development of new methods.

There is a growing feeling on the part of those who have given the method a trial that in the Two-by-Two Evangelistic Visitation Plan the church has an evangelistic method that will effectively meet the situation of our modern day. In favor of this plan we would mention among other things the following:

(1) The plan guarantees that the message and appeal of Christ will actually reach the people who need to be reached. In the old day everybody went to the annual "revival" meeting, so that the evangelist had those people in his audience who needed his message and who should respond to his invitation. Too often today an evangelist finds himself preaching to an audience composed entirely of church members, while those who need the message most refuse to attend his

meetings. The two-by-two plan carries the message and the invitation into the home, shop or office, wherever the prospect is to be found and so guarantees an audience.

(2) The plan "socializes" the process of winning men to Christ. Individual effort is displaced by group effort and cooperation and unified action become the order of the day. Where once the church would say, "Brother — held us a great meeting and won many converts," the church now says at the conclusion of a Two-by-Two Visitation, "WE have been blessed in OUR efforts to win men and women to Christ."

(3) Two-by-two evangelism puts an interested group of Christian men and women back of the new converts. Those who have spent days in the work of calling are thrilled as they see the men and women on whom they have called go down the aisle to make the good confession and they follow these converts with watchful eye for many months to see that they do not lose interest and fall by the wayside.

(4) Two-by-two evangelism fits into an institutional church program. In times past an evangelistic meeting running from four to six weeks would be held almost any time, since the church's program consisted only of Sunday and midweek services. Today, however, with a seven-day-a-week program scheduled months in advance and with a multiplicity of regular interests being met, it is impossible to clear the church calendar for an evangelistic meeting for any extended period of time without practically wrecking the regular activities. Under the two-by-two plan, however, the regular program elements can be carried forward undisturbed.

(5) The two-by-two plan is economical. Revival meetings have grown increasingly expensive, until many churches have come to feel that they cannot afford to hold them because of financial reasons. Except for the expense of a little printing and some extra correspondence there need be no financial cost in connection with Two-by-Two Visitation.

(6) The plan works. This of course is the really important thing. It has never been known to fail when backed by a thorough organization and when carefully and efficiently administered. University Church, Des Moines, Iowa, tried the plan for the first time last Easter with results that amazed even those of us who were closest to it. A prospect list of approximately 1000 names had been prepared. A few over 80 people agreed to spend the five nights before Palm Sunday in the visitation. A majority of these visitors had never had any previous experience in personal soul-winning and a number agreed to enter into the work only with great trepidation. As the week wore on, however, and the results began to be manifest, even the most timid ones caught the enthusiasm of the hour and went boldly forth to speak the message of Christ. From January 1 to Palm Sunday there were 28 additions; on Palm Sunday and during Passion Week, when special services were held, there were 93 additions; on Easter Sunday there were 81 more. This means that from January 1 to Easter Sunday the church received a total of 202 into its membership, 174 of whom came as a direct result of our Two-by-Two Visitation. So well did the plan work that we have everything in readiness for a similar visitation this Easter time.

By W. F. Rothenburger
Indianapolis, Indiana

THE Two-by-Two Plan of Evangelism in the homes is just as practical today as it was in the days of the Apostles. The element of comradeship in the service of the kingdom is just as vital as in any other sphere of life. It furnished a special means for the church to be in the process of training new workers by sending them out with experienced persons. Besides, two strong men or women or a husband and wife calling on a home makes a lasting impression on the person vis-

ited. It pitches the life and interest of the church on a high plane in the eyes of the community and sooner or later becomes irresistible to many people.

For almost a score of years this plan has been successfully employed by a number of strong churches. Some have reasoned that if it succeeds in the spring, why not in the fall after the prospect list has grown throughout the intervening months since Easter? Now we have come to the point of believing that if it is a profitable procedure in the spring and fall, why should it not be profitable even more frequently? Some of us have come to the point of believing that it can be made a monthly procedure, thus keeping the prospective list well in touch with the program of the church and resulting in a steady and normal growth of the membership. There is scarcely a congregation in the land which may not train an adequate list of workers, not only to bring people into the church but to act as sponsors until they have been assimilated.

By D. E. Young
Wellsville, Ohio

"WHAT do I think of the Two-by-Two Plan of Home Evangelism?" Personally I think it to be the most practical, usable and helpful method of soul-winning that it is possible for any church to adopt. To begin with it has the approval of Jesus, being the only method that we have any record of that he used. He won his disciples by the personal touch and after instructing them, he sent them out two-and-

two and they came back hilariously happy in the knowledge that "even the evil spirits are subject unto us." In these days when those outside the church are not brought into touch with the preached word, even the evangelistic preacher's, the only possible thing to do is to take the gospel invitation to them. This method does that very thing. Very few living in the average American community but know the great fundamental facts of the gospel and all that is needed in the majority of instances is to have someone bring them face to face with their responsibility to God, their family and the community. This done in the spirit of love, friendship and frankness will often bring a definite decision for Christ and his church. It is helpful in that it makes it possible for any layman, who will let God use him in this work, to discover as he will in no other way the great power and purpose of a definite Christian experience.

In the First Christian Church of Wellsville, Ohio, we this year conducted such a campaign under the direction of Dr. A. Earl Kernahan. In two weeks' time, without a single sermon being preached, at a cost to the church of only a little over \$100, we signed up for membership 65 people. Many of these were men of outstanding character whom the church had been working for years to reach. The work was done by men and women who at first went out in fear and trembling, but who always came back filled with joy and happiness in having done something for their Master that will last forever.

Fraternizing With the Baptists

By EDGAR DEWITT JONES

FOR a year and a half it has been my privilege to fraternize with Baptist ministers, Baptist churches and Baptist conventions. It all came about through this movement looking to a closer co-operation between the two bodies and friendlier relations. The experience has been rewarding. I have enjoyed it hugely. I would not have missed it for a great deal.

Somebody dubbed me "the unofficial ambassador" from the Disciples to the Baptists. That is a felicitous phrase, and while I am not at all sure that I deserve such a title I could wish so for it gratifies me immensely. From the first my relations with the Baptists have been cordial and happy. In the early days when I was a theological fledgling down in old Kentucky, even when the lines were more closely drawn, I did a good deal of individual fraternizing with Baptist ministers. It seemed to me even in those days a calamity that our two bodies, with so much in common, were not attempting to become better acquainted. Now, after a year and a half of these adventures in fraternity, I wish to set down some of my findings.

(1) I have been delighted by the uniform courtesy I have everywhere found on this mission among the Baptists. I have not received among my own brethren more consideration. I have been welcomed as a guest of honor and introduced in such a way as to make me feel perfectly at ease and very much at home. In the two or three instances following my address in which I was quizzed, this same fine courtesy was maintained. There were no unhappy episodes, unpleasant incidents, unbrotherly comments. The State Convention of the

New York Baptist Churches, at a dinner preceding an evening session, made me a guest of honor along with President Alton Miller of the Northern Baptist Convention. The presiding officer was Doctor Albert Beavin. He sat between President Miller and myself and we had a lovely time together.

(2) I have been encouraged by the enthusiasm. Some of the meetings have been vibrant with this quality. The speech that I made at the Northern Baptist Convention in Detroit in 1928 was interrupted by cheers, and the same thing happened during my address at Buffalo at the State Convention of New York. Then there was the enthusiasm of that gracious gentleman, President A. K. deBlois of Eastern Baptist Theological Seminary. To this movement he has brought zest and fervor. The article that he wrote on the Disciples for the joint pamphlet was enthusiastically done and so fair and just that throughout our own brotherhood it evoked a chorus of approval. It is interesting to report that Doctor deBlois stated before the Baptist Convention of the Wisconsin churches at Milwaukee that he could see no fundamental doctrinal difference between Baptists and Disciples. Sometimes this enthusiasm was manifested in unexpected ways and from unexpected quarters; chance acquaintances reflected it, correspondence mirrored it, faithful Christian men, unknown and working in obscurity, expressed it.

(3) To be sure, there are difficulties and obstacles that must be recognized. It would be surprising were it otherwise. Dividing as they did in a period of controversy and having been separated for a hundred

years, the reunion of Baptists and Disciples cannot be achieved in a year or even a decade. A movement of this kind must not be forced or hurried. It will take us ten years to become thoroughly acquainted and these years must be used to the fullest in every kind of exchange of courtesies—conferences, conventions, fraternal messengers. Wherever possible comity locally between the two bodies should not only be encouraged but put into operation. Mergers of Baptist and Disciple churches should be favored where conditions warrant. Furthermore, it will be a happy and significant token if during the next decade in a half dozen notable instances representative Baptist preachers are called to representative churches of the Disciples and vice versa. Great changes are taking place in society, in state and likewise in religion. Denominational Christianity, having reached its zenith is on the wane. It is a time for thoughtful, far-sighted, patient, courageous statesmanship in the realm of the churches. Let Baptists and Disciples everywhere resolve to be brotherly, courteous, kind, just and fair; and the result cannot be otherwise than blessed and beneficial.

Listening In On The World

A Brief Interpretation of Significant Events

By JAMES A. CRAIN

THE "Tiger of France" is dead. Georges Clemenceau died as he had lived, consistent to the last with the harsh creed which governed his life. According to his philosophy, life is warfare and in it there is no place for such qualities as sympathy, consideration and mercy. At the age of seventy-six, when most men are thinking of bedroom slippers and a comfortable place by the fire, France, facing defeat, called him to leadership and gave him a chance to demonstrate his philosophy. There followed one of the most amazing transformations of the war. The "Tiger" literally "took France by the throat," and imparted to her something of his indomitable will and drove her inch by inch forward to victory.

After peace was made even France found no place for the "Father of Victory," and the old "Tiger" returned to his native Vendee to write his memoirs and to spend his last days amid the scenes of his childhood and among the folk who first sent him as their representative to the French chamber of deputies. He maintained a modest apartment in Paris and it was here that his last illness overtook him. The imperious will which made him the savior of France drove him day after day to his desk in spite of growing infirmity, and when death came he had completed all but a few chapters of his memoirs. So Clemenceau died, and perhaps it is well, for he would have been a stranger in a world which looks to such instruments as the Kellogg Pact, the World Court and disarmament conference instead of a fiery will and a naked sword.

Little by little the nations are learning to settle their differences by arbitration and conciliation instead of appealing to the sword. Some months ago Manchuria seized the Chinese Eastern Railway and arrested the Russian officials and expelled other Russians from the province. For some years the railway has been operated by the Chinese and the Russians jointly under an agreement sharply defining the rights and privileges of each. The situation was finally cleared in true Oriental fashion by the Nanking government practically withdrawing from the controversy and allowing the Manchurian authorities to negotiate a treaty with Russia. The

protocol was signed at Khabarovsk, Siberia, in December. The incident is important mainly for the fact that in a situation which a few years ago would have meant certain war, the opinion of the world was sufficiently strong to remind the two belligerents of their obligations as signatories to the Kellogg Pact and demand adherence to it.

The prospects at the opening of the disarmament conference on January 20 were made much brighter by the declaration of the Italian foreign minister, Dino Grandi, on December 29 that "Premier Mussolini has formally declared that Italy is ready to reduce armaments to the minimum, provided other countries are ready to do the same, and the policy of the Italian delegation to the London naval conference will be based on the above principle." This statement marks a complete change of attitude on the part of Mussolini, who has steadily insisted that the necessities of Italian defense demanded a larger naval armament than that provided in the 5-5-3-2-2 ratio of the Washington conference. The Japanese delegation to the conference early in December made it known that Japan is in hearty accord with the purposes of the conference and is prepared to join other nations in a naval holiday until 1936. While the Washington conference limited the construction of capital ships until 1936, provisions were made for replacements, reconditioning and repairing. It is this clause which Japan proposes shall be suspended and no replacements or reconditioning done until 1936. Pessimists declare that this proposal is evidence that capital ships have little or no value in defense and marks an effort of the canny Japanese to rid themselves of a burden of cost for which there is no adequate return, but whatever the motive, its adoption will lift an immense burden from the shoulders of the wage earners of the world and will also mark a forward step in the settlement of international disputes by appeal to courts of justice instead of to force.

On Sunday, December 22, the German people defeated a proposal submitted to them in a national plebiscite by the Nationalist party to repudiate the Versailles Treaty, war-guilt and the Young Plan for reparations payment. Probably the German voter has been called upon to make no harder decision since the close of the war than the one demanded of him in this plebiscite. The Versailles Treaty was a bitter experience for the German people, fastening upon them as it did the sole responsibility for the war, in addition to a back-breaking burden of reparations. In an effort to defeat the Young Plan the Nationalist party submitted a bill proposing the repudiation of the treaty, a denial of war-guilt and a refusal to pay the sums provided for in the Young Plan. It was cleverly planned to appeal to the nation's sense of injustice, to injured pride and, finally, to self-interest and to the temptation to evade the heavy burdens of reparations. But in spite of these allurements the German people overwhelmingly defeated the proposals. No one should conclude therefrom that Germany accepts the Versailles Treaty or has been convinced that she alone began the war. Far from it. Her sense of injustice is as keen as ever, but she has definitely determined to follow the policy of Stresemann and seek understanding and friendship with France, rather than the old spirit of revenge represented by the intransigent nationalists. In view of this exhibition of friendliness on the part of the German people, it was to say the least, unfortunate that a letter of Marshal Foch was made public in the chamber of deputies late in December labeling Germany as "a vanquished nation which wishes revenge." The letter reveals Foch as a man of the same type of mind as Clemenceau, so far as Franco-German relations are concerned. Both of them received their mind-set in the period immediately following the close of the war of 1870 and neither were ever able to see Germany as other than a menace to France. Both of them were out of step with the times and out of joint with the thinking of the world. They had no use for the policies of the conciliatory Briand, nor for such institutions as the League of Nations and the World Court. They represent a bygone age. The world is definitely passing to a higher and better ideal of international relationships.

(Continued on page 25.)



Young Filipinos making cement blocks for their new church

What Mean These Stones?

The Sermons They Preach in the Philippines

By PAUL D. KENNEDY

Missionary in the Philippine Islands

WITHIN the walled city of Old Manila the traveler finds a number of huge stone buildings which hold the secrets of more than three centuries of Spanish occupation. Most imposing of all the old churches is the Cathedral. Several times it has been seriously shaken by earthquakes but has as often been repaired and stands today as a type of the old Spanish architecture. Near by stands the old University of Santo Tomas, founded twenty-five years before Harvard and continuously used until last year. The steps betray the generations that have passed over them and the old library dates back to the time when manuscripts were copied by hand on the skins of animals.

Many of the fine old monuments of medieval architecture are crumbling into decay. Trees stretch their verdant branches up through the roofless churches where the

penitent kneeled to pray a hundred years ago. One little section of the convent still shelters the priest and houses the dusty saints. The fallen roof has been transformed into a tiny chapel outside the old walls, while yet the old brick bell tower vibrates with the heavy bronze bells weighing half a ton and cast long before the Civil War in America.

These ancient ruins speak of the time when the Spanish priest was the father of the village, leader of

church and state, the teacher and forerunner of Western civilization. He gathered the people into villages organized them into a form of civil government, established a system of records, trained artisans in wood, cloth, stone, and broke the ground for the intellectual awakening that was to come. . . . Roads, bridges, churches, and all public buildings were built by conscripted



Typical Filipino home of the poorer people

labor as a part of the old program. Twenty to thirty days a year were required of able-bodied men at their own living expense to carry on the building program of the old Spanish government. The larger share of this time was given to building immense churches of stone and brick in the center of every town. Most of them were large enough for the whole population of the community to stand inside,

for church attendance was also compulsory in those days. Marvelous as these buildings were in size and form, many have now fallen into ruin. . . . The storms came and the winds blew upon them. Repairs were needed but the old order had changed. The people had arisen in rebellion at the heavy hand of the old taskmasters. The friars had been driven into Manila before the arrival of the American fleet. The Filipino soldiers were hammering at the walls of Manila intent on wrecking vengeance upon their former oppressors. The Spanish surrendered Manila with the main provision that the Filipinos be not permitted to enter the city for the Spanish friars feared for their lives.

When the Spanish priests were finally permitted to re-enter their parishes they found many of their buildings in ruins. Now they could no longer command but they must appeal for workmen and funds to repair and restore the ancient buildings. No wonder that help was slow in coming. No wonder that many of the fine old monuments of the ancient order still stand in decay and the traveler passing through today quite casually asks, "What mean these stones?"

The first groups of Evangelical Christians in the Philippines met in the homes or under the adjacent shade trees. As time went on they rented halls, used



The Gastambide Church in Manila—our mother church

tents and other outdoor provisional meeting places. Then came the period of the bamboo temporary chapel. Sturdy posts were set in the ground about fifteen to eighteen feet high upon which a thatched roof was placed and the walls were made of attractive bamboo woven into patterns. The better ones were covered with iron roofing and the posts were set in cement. These buildings were

small and insignificant compared with the old Catholic churches but they represented the voluntary cooperation of the people.

The life of a bamboo chapel is brief. The white ants secretly burrow through the bamboo and the soft woods and then when the tropical typhoons blow, the apparently solid materials collapse leaving the little chapel a discouraging wreck. It is a discouraged group that meets after the storm to survey the former meeting house and so often they express the wish that they might have a permanent building of stone or cement.

Steadily this desire has grown up in the hearts of members in the evangelical churches in the Philippines and many interesting building projects have been carried through in the past few years.

In the beautiful Buruyen Valley on the extreme northern coast of the Philippines, two missionary families spent a short camping vacation many years ago. The Filipino children gathered around their place to see the strange American children and to observe the customs of their visitors. They carried the news about through the valley that the Doctor and the Señor would hold a little meeting on Sunday morning.

It had been years since there had been a religious meeting in this district. Two



Typical Filipino home of the better class

old sets of ruins indicated the places where the oldest inhabitants had remembered the processions of the church in their childhood. But the fees of the priests had become exorbitant and the people had refused to pay so the church and the ceremonies of the church had been forgotten. Marriage was performed by consent of the older men and formal worship was only a faint memory.

Sunday arrived and brought a large group of the population in the valley. They heard with wonder and amazement as the "Word of God" was read in their own language. They tarried to hear the stories of the early churches more fully. Before the vacation month was gone a little church of fifty members was organized. Near by the stream where they were baptized, a small plot of land was obtained. Stones and sand were taken from the banks of the river and carried in baskets on the heads of the women to the building site while the men collected the limestone rock, firewood, and burned the lime in preparation for the mortar. Slowly but surely those walls have risen through the passing years. The strong winds have often destroyed the roof and injured the walls but within a few weeks the call for volunteers through the valley has brought a large group to repair the church.

About eighteen years ago a young high school lad stopped overnight in a little barrio trying to persuade some of the folks to buy Bibles. Some were interested, and asked him to come back and tell them more as he shouldered his pack and moved on afoot next day. He went back from time to time that summer and organized the little band together. Later that lad came to America for schooling and graduated from Iowa State University. After making many friends at Drake he returned as a medical leader among his people. Today he is our efficient governor.

That little band has grown in size and devotion. A lady gave the land for a building; many of the men went miles away to the mountains for timbers and slowly hauled them back with their water buffaloes. A large building was erected and walled by bamboo, flowers were planted in front and the whole barrio came together with much rejoicing. But there was an old man among the number who was too weak and feeble to offer much aid. He asked the missionary to come to his little 12-foot-square bamboo house where he had a simple clay stove in one corner, a mat for a bed and two small boxes to hold his earthly possessions. As he sat there barefoot wearing the simple homespun, he said, "I am getting too old to sing and help with the services at church. I have a hundred pesos in that box. I wish you would take it and buy a bell to call the people to church long after I am dead and gone—

and if you don't mind, would you put my name on it? It's the only monument I shall ever have." So we put the name of Augustin Bumagat on the bell and raised it aloft to call his brethren to the house of God. You would have had to see the light in his eyes that day if you would know what that meant to him.

A group of high school students had found a new awakening in their religious life while attending the student meetings at Laoag. They returned to their large home town determined to carry the spirit of the Master into the heart of their proud, conservative city. As children they had played hide-and-seek among the decadent ruins of the old convent and church. Their religious leader had frequently been arrested for unworthy actions and they were deeply grieved over the moral tone of their community. We were invited to hold a meeting in one of their homes. In the midst of a joyful song service the iron roof began to vibrate like a Kansas hailstorm was upon us and a few stray stones sailed through the open windows. The young people leaped to their feet in protest at this attack upon religious liberty. Sentinels were posted in the darkness and later the guilty ones were captured. Charges were dismissed upon promises of good behavior in the future. Persecutions continued but failed to dampen the spirits of these young zealots for the gospel. As the months went by we planned for some program whereby we could have a worthy building. High school youths, opposed by their families, control little wealth, so we capitalized their enthusiasm.

Near the river we built a large shady pavilion during the vacation days. The young people invited their friends to come each evening and we sang as we collected and sifted stones and gravel. A Filipino engineer loaned us his cement block-making machine and we made 1,600 blocks. Persecutions and prayers, sweat from the tropical sun, and the burning hearts of Filipino youth were built into that fine little church building within sight of the great church built by their forefathers under conscription.

Out of full hearts of devotion our Filipino brethren are building for the future of the kingdom. Freedom, fellowship and Christian brotherhood are being built into these walls of stone and mortar.

There still are "sermons in stones" for those who have the opportunity of knowing these splendid people who are building today in faith and love instead of fear and force.

Like the Hebrews of old they remember the bitter experiences of their period of bondage and their hearts are filled with gratitude toward their brethren in America who have permitted them to enter into this new promised land of religious freedom.





A glimpse of the charming country around Pyeng Yang, Korea

Ha-Na-Nim Ay Malsam

By ROBERT M. HOPKINS

North American Secretary of World Sunday School Association

THIS is the only Korean expression that I learned in my visit of two weeks to Korea. It is the English pronunciation of Korean characters that mean "Word of God," literally, "God belonging to Word" or "God's Word" with the emphatic word placed first. No visitor interested in the progress of Christianity in this little Oriental nation can remain long in the land without learning the meaning of *Ha-Na-Nim Ay Malsam*, for its intensive study on the part of all Christians goes far in explaining the remarkable progress the church has made in Korea.

Korea is no longer a Hermit Kingdom as the missionaries first called her when they sought to enter her borders less than fifty years ago. Her ports are now open to the world. Her trunk line railroad, which incidentally is the best we traveled on in our entire oriental journey, is a part of the longest railway system in all the world. On the south, with its connecting 3,000 ton ferry steamers, it stretches to Tokyo, and on the north it joins at Mukden, Manchuria, the Chinese Eastern Railway with its through trans-Siberian trains on to Moscow, Berlin, Paris, London. So this fine little land, which is only about the size of the state of Utah, has come to have a strategic importance in the Far East.

The population of Korea is a little over nineteen million, and we are told that statistics show the membership of the Christian church at about a half million. But in visiting the communities where the church has found its way, one is impressed that in influence

Christianity far exceeds this statistical indication of strength. At Pyeng Yang I saw more stores closed on Sunday than I saw in any other city in the Orient, and I was told that there are several Korean cities of ten thousand inhabitants where more than half of the population is identified with the church.

Dr. S. A. Moffett and Dr. C. A. Clark are veteran missionaries of the Northern Presbyterian Mission in Korea, and when I asked of them the secret of the great progress the church has made, their reply was "Ha-Na-Nim Ay Malsam." Indeed, one is prepared to believe they are correct when one witnesses the church on Sunday engaged in the study of the Word of God. Everybody goes to Sunday school in Korea. The entire morning is devoted to Bible study. There are three sessions usually in this order: the children from nine to ten; the adult men from ten to eleven; the adult women from eleven to twelve. On the Sunday morning when I visited the West Gate Sunday School in Pyeng Yang the report was kindergarten 98; children 528; adult men 244; adult women 445; total attendance 1,315. And I was in several other Sunday schools in Korea which had larger attendances than that. So that a globe trotter following the trail of the Sunday school, as I have been most of my life, could not fail to come at last to Korea. Indeed it seems to me that this trail which had its beginning a century and a half ago in Gloucester, England, finds in the little nation of Korea a terminal of real achievement.

But this trip to the Far East from which Mrs.

Hopkins and I have just returned took us also to China, Japan and the Philippine Islands. Korea in many ways was strange and new to us for our brotherhood has never sent missionaries there, and we had known but little of it, though a good Disciple has long made the support of the Korea Sunday School Association his living link through the treasury of the World's Sunday

School Association. But in these other lands we felt much more at home. There we visited places of which I have heard all my life. How often in the days in Kentucky when I was traveling about with A. McLean and F. M. Rains I have heard them tell the story of Osaka and Nanking and Manila and a host of other places that sounded so far away and strange then—but whose names now awaken memories of most interesting contacts.

And then we felt at home because in these lands we were so frequently in the homes of our missionaries.

At Tokyo we enjoyed the hospitality of old Kentucky friends, Mr. and Mrs. Thomas A. Young. We were also in the Margaret K. Long School for Girls with Miss Bertha Clawson and Miss Helen L. Richey. We saw many other of the dear friends, both missionaries and Japanese leaders, in the Tokyo region whose lives have meant so much for the Kingdom of God. One afternoon our brotherhood group had a meeting for us in the Etiquette Room of the Margaret K. Long School. (We wish more of our brotherhood meetings in America could be held in etiquette rooms where politeness and courtesy are in the very atmosphere you breathe.) There we heard the story from their own lips of the sacrifice and service which



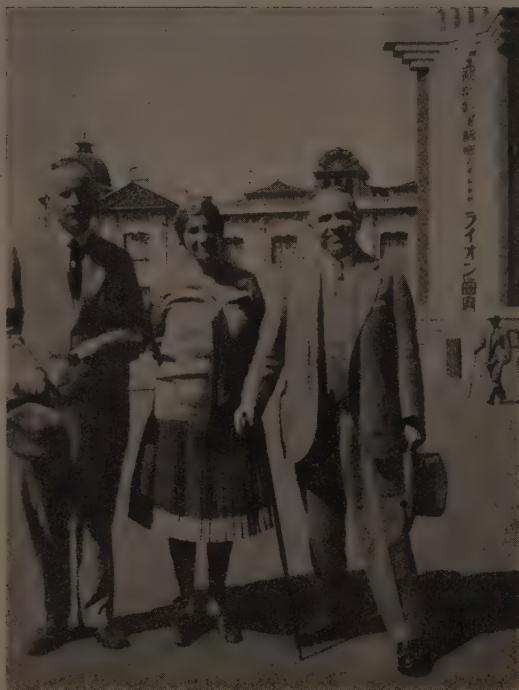
Representatives of Disciples of Christ in attendance at the Ninth National Convention of the Philippine Council of Religious Education, Manila, November 8, 1929. Mr. Hopkins may be seen in the front row

our leaders are rendering in this capital city of Japan. The word had just come to them from headquarters of another cut in the budget, let us hope that it may be the last one, and this group in the midst of their telling stories of achievement to us were thinking and talking among themselves of the further sacrifices they could make and still keep the work intact and the staff unbroken.

It was the same way at Osaka, where we enjoyed the hospitality of Mr. and Mrs. William H. Erskine and where we were also with Miss Rose Ambruster and Professor and Mrs. H. C. Sarvis.

At Nanking we saw perhaps our finest brotherhood station in the Orient. In this city of half a million people which has recently become again the capital of China our people have long been at work in a most creditable way. The old historic Drum Tower Church is our mother church in China, and it is a most influential church today. Near it is the hospital which Dr.

Macklin built and of which we have heard him tell so often. And then not far away is the University of Nanking where under the leadership of Dr. Meigs and Dr. Macklin our people took a vital place in forming a partnership that has resulted in one of the most important educational institutions in all of China. Our visits were delightful with Mr. and Mrs. Searle Bates, Mr. and Mrs. Lewis S. Smythe, Mr. and Mrs. C. H. Plopper, Mr. and Mrs. Edwin Marx and others. To our great satisfaction, Mr. and Mrs. Frank Garrett came up river while we were there enabling us to see them also. We were especially pleased with the work of far-famed Ginling College where Miss Minnie Vautrin and Miss Julia Warren are serving on the faculty.



John V. Lacy, secretary of religious education in Korea, with Mr. and Mrs. Hopkins at Seoul, Korea

Down in the city near the old South Gate stands the work which will ever be a monument to Mary Kelly. I wish every Indiana woman that helped to make it possible could see that magnificent building which the Hoosier women erected with their Jubilee gifts for this saintly heroine. It is the tallest building in the city of Nanking, and is the only building in all the capital city that has an elevator in it. Here Miss Mary Kelly and Mrs. Edna W. Gish live and about them is the work which they both love so much.

Mrs. Gish, with her specialized training from Boston University in religious education, is doing one of the finest pieces of curriculum building for the Sunday school that I found in China. The South Gate Sunday school has the reputation of being the best Sunday school in Nanking. Mrs. Gish has discovered and is training a young man, Mr. Shao, who may eventually become a leader of religious education forces for all China.

Then down in Manila we met another loyal group of our brotherhood representatives who are giving good accounts of their stewardship. The Higdon family were at home on furlough, but Miss Dale Ellis was serving as secretary for the mission and keeping everything in good order even in the enforced move to the rear due to that budget reduction. In the Taft Avenue Church with its varied program of service we met the district conference of our Tagalog brethren and in the Gastambide Church, famous in the annals of our brotherhood difficulties, we greatly enjoyed a review of the activities of the mission that if it could be organized and duplicated in the home land churches would constitute an excellent missionary education program. Through it as well as from personal observation we came to know of the work of Mr. and Mrs. Allen R. Huber, Mr. and Mrs. Harold Fey, Dr. and Mrs. R. F. Brady, Miss Rosella Kern, and Mrs. J. F. Boomer and all the rest.

And then to cap the climax, we met our Oriental Secretary, Alexander Paul, twice on our journey. At Shanghai we had several days of fine fellowship with him and at Hong Kong a briefer time together. Everywhere we heard of his helpful administrative service, and everywhere he seemed to be carrying that bit of Irish sunshine that drives the mists and clouds away.

This trip to the Orient was made on our part primarily to study at first hand the progress and the needs of the organized work of the Sunday school. It was indeed to learn of the achievements of the "Ha-Na-Nim Ay Malsam" in the hearts of men, women and children, for that is what is comprehended in the modern Sunday school movement. And just as we might have expected we found our people at the very heart of the enterprise. Why should it not be so? We have no book to study but the Bible, and nothing to do but to teach that Bible in a multitude of ways. In Japan, in China, in the Philippines our missionaries are hard at work presenting nothing but the Word of God to the people.

Churches Look Into Textile Situation

A REPORT of an investigation of the textile strikes at Marion, North Carolina, made public by the Research Department of the Federal Council of Churches on December 30, finds that the strikes were not due to the influence of "outside agitators," but resulted from a spontaneous revolt of the workers in the mills themselves.

Simultaneously with the release of the research report, the national agencies of the three major religious groups—Protestant, Catholic and Jewish—united in a joint statement on the textile situation. The statement, which was issued by the Commission on Social Service of the Federal Council, the Social Action Department of the National Catholic Welfare Conference and the Commission on Social Justice of the Central Conference of American Rabbis, declares that "the disorder and killings which have recently marked the unrest in the textile industry have appalled all who accept the respective ethical teachings of our religions." The statement condemns the use of violence in an industrial controversy and declares that the unrest in the textile areas has "arisen not only from the economic confusion in the industry as a whole, but also from faulty conditions in the relations between employers and employees." The statement concludes by strongly urging a study of the entire textile industry by the Federal Government.

Listening In On the World

(Continued from page 19.)

On December 29 the Nationalist government of China officially notified the powers of the abrogation of the rights of extraterritoriality granted under treaties with the old régime in China and announced her intention of trying foreign offenders in Chinese courts under Chinese laws. This announcement marks the putting into operation of a policy suggested in a note to the powers some time ago, in which China asked for abrogation of these treaties. At that time Secretary Stimson sent a note to the Nanking government expressing the willingness of the United States to abolish the extraterritoriality features of treaties running back to 1844, provided such relinquishment could be gradually effected as the Chinese developed a legal code in harmony with modern ideas of jurisprudence. As might be expected, the announcement of the Chinese government was received with misgivings in the various treaty ports where citizens of other nations are protected by consular courts of their own governments, but since the Nanking government has so worded its announcement as to indicate an intention to negotiate with the various governments affected, no serious conflicts of policy are anticipated.

The United States has taken the first of the necessary steps toward final adherence to the World Court. At the direction of President Hoover the American minister at the Hague attached the signature of the United States to the document. It remains now for the Senate to ratify the action of the executive. The signatory nations have made every concession asked for by Elihu Root, who went to Europe some months ago to negotiate modifications of the document sought by the administration. There are indications, however, that there will be a bitter fight waged against ratification by the isolationists in the Senate. Senator Borah has already indicated antagonism toward American adherence and he will have the support of certain powerful interests in the press, as well as of that group of "patriots" whose ideal of international relations is that of armed neutrality.

All the World Loves a Lover

By MARY CAMPBELL

THIS week there has come to us some pictures of my Indian friend, Hanna Bai, taken at the time of her engagement. Then there came a letter telling of the visit of one of my missionary friends to Hanna's new home. It started me to reminisce. I began telling of personal matters that came to remembrance of my friend Hanna. Then the editor said, "Why don't you write us a story about it?" I replied, "She is no more to be written about than you are. She is just as normal, just as human and just as much my friend. I see nothing about you to write, why should I write about Hanna?" The editor replied, "That's just it. Let us find out just how real these friends are in our Indian churches and schools."

I warn you now there is no dramatic element in the story of this young woman, except that she is one of the loveliest creatures that eye could look at, one of the most lovable girls one could ever call friend.

When I knew Hanna, she assisted in the designing room for the embroidery work in the woman's home at Kulpahar. Knowing many pretty Indian girls, I always regard Hanna as one of the prettiest. I can see her yet, standing at the table, stamping the embroidery design, the light coming in from the window and setting off in silhouette her lovely form, black, glossy hair, with unusual gray-brown eyes seldom found among the Indian girls, and the nut-brown skin, live, radiant, eager. Rather than walk, she seemed to float. I realize that this sounds poetic, but these are the things I have thought as I have watched Hanna move quietly and gracefully across the stone veranda or through the garden.

Hanna had come to Kulpahar to meet a need for an assistant in the stamping room. When Miss Cowdrey asked Miss Ennis to send someone of artistic ability and careful workmanship to take over this work, Miss Ennis sent Hanna. It seemed that Hanna had finished only the sixth or seventh grade. She had not had time or opportunity to take up higher education, but her ability and preparation were fine for this particular task and if this was the place that she could serve best until she could be married it did not seem necessary to plan for her higher education. Hanna had marked ability in drawing and design. She sewed beautifully. The fine delicate figures of her embroidery made her work always in demand, and it sold at a higher price. But Hanna had other abilities. She was a born poet, musician and actress. If the girls were putting on a farewell play in honor of our missionaries going home, or a birthday festival for some of the workers, it was Hanna who was in the leading part. When the girls in the training

home put on the play of Hamlet, in Hindi, it was Hanna who was Hamlet. When they put on the play of King Lear, changing the ending to save it from being too tragic, it was Hanna who was the loving daughter. If they were playing the story of Moses in the house of Pharaoh or of the Indian heroine Shakuntala, by common consent, without jealousy on the part of anyone, Hanna was always chosen to take the leading part. When we needed a farewell song or welcome song to celebrate any occasion, Hanna wrote the words, and sometimes her poetry led her into the writing of hymns. The new Hindi hymn book prepared by



—Anna Cowdrey

Hanna and Benjamin

Taken following the announcement of their engagement. How different from the old order of things when the groom might not see the face of the bride until after the wedding.

Mrs. J. G. MacGavran, has two or three hymns the words of which were the composition of Hanna.

The caste and family in India are always matters of great importance. I think it is unknown just what Hanna's parentage was. All we know of her history is that as a little girl she and a brother about two years older came to us during famine time. Hanna for a time was kept with the girls at Mahoba where Miss Frost and Miss Graybiel were looking after the famine girls, and the brother, Henry, was sent to Damoh to be with the boys in the boys' school at Damoh. Hanna and the brother did not see each other again for a dozen or more years. I do not know if they had forgotten each other. I do not know if the missionaries had forgotten that there was a brother and sister relationship between the two. But, after they were grown, and Henry had finished school at the

Damoh boys' school, he was sent to the Bible College at Jubbulpore, and during his first summer vacation, it was arranged that he should visit Hanna at Kulpahar. He came for a two-week visit. To look at them, there could never be any doubt of the relationship. Both had the same gray-brown eyes, the same nut-brown skin, and the same glossy, black-brown hair. After a few moments of the embarrassment of getting acquainted, all the years of not knowing each other dropped away, and it was the little brother and sister of the childhood who had found each other. Hanna went about her day's duties as usual. She worked in the garden, she tended to the sewing, went about teaching the new girls who couldn't do the embroidery stitching how to do it well, stamped out beautiful designs on linens, tea cloths, and napkins. But, at mealtime, she made the most of her opportunity to show this brother what a good cook she was, and just as Hanna excelled in everything else, she excelled in this old art. She would prepare the best of curry and rice and *chapattis*, and all the other Indian food, and then spreading a rug on our stone veranda, she would carry out her big brass trays of food and the shining brass drinking bowls, and she and Henry in Indian fashion, would sit on the carpet, giving thanks for their meal, and talk and laugh as they ate. Sometimes after the meal was finished they would sing together until the shadows of the night came.

Of course, Hanna's engagement came to me with a great deal of interest. I had always wondered if we could find anyone quite good enough for Hanna. She was not trained for teaching in public schools, and we couldn't marry her to a schoolmaster. But it seemed that Benjamin, a second generation Christian, living at Harda, had heard of Hanna. Benjamin worked for the railroad as a guard and conductor. According to Indian standard, he received an abundant salary, and his position was a most excellent and responsible one. He asked the missionaries for an opportunity to present his case. I suppose that he filled out the usual blank, giving his salary, his education, his Christian character, and sent his medical certificate. This is the usual formula. I suppose these facts were presented to Hanna, and Hanna said, "Yes, I am willing to talk with him about the matter." At any rate, he came to Kulpahar for a visit, and on the occasion of this visit Hanna decided she was willing. He brought with him jewelry and clothing according to Indian custom, to give her an engagement or betrothal present. This is the betrothal *sari* she was wearing at the time the pictures were made. They set the day for the wedding which came at a later time.

Hanna was a popular girl and her wedding was all that one could desire.

In the preparation of her trousseau, the girls at the training home helped in the sewing of the garments. These devoted friends also spent the early morning hours cooking food for lunch for Hanna and Benjamin to use on the train journey which they would make after the wedding, to their new home. And the girl friends also decorated the church with all the flowers, vines and beauty which could be found on the Mission com-

pound, at the occasion of the wedding.

Hanna has been married for some time now, and Miss Cowdrey, one of the missionaries in Kulpahar wrote of her visit in Hanna's home since the wedding. Hanna is very happy and Benjamin makes a devoted husband. Miss Cowdrey says that Benjamin came in with Hanna and placed a chair for Hanna to visit with her guest. And then he returned to the kitchen and came in later with the cloth and set it on the floor in Indian style, and set the table and served the

food, in order that Hanna might give her time to talking with the lady guest who had come to visit them. Hanna could be none else but a gracious hostess and we can be assured that her beautiful Christian life will stand as a light in any community where God has placed her, for not only was she handy with her needle, but while in the Kulpahar Home, she conducted a Bible class daily for the women, often assisting in teaching reading and writing. She also taught regularly in the Sunday school.

Some First Impressions of the Philippines

By a New Missionary on the Field

HAROLD E. FEY

THE most irresistible impulse of a newcomer in any land is to contrast its manners and customs with those of his own country. Every new custom he sees reminds him of the different ways in which that thing is done in his own homeland. If he is supercilious and narrow-minded, this constant comparison will always be unfavorable to the land he is visiting and favorable to his own country. If he is generous and Christian, this sense of newness will open for him many opportunities for a deeper appreciation of the unplumbed goodness which is latent in people of all nations.

To us, our three months' residence in the Philippines has been the most soul-stretching experience of our lives. As we meet new friends day by day, as we enlarge the circle of our acquaintance, we are more and more reminded that "God hath made of one blood all nations of men to dwell together on the face of the whole earth." We are surprised, not at the differences caused by the barriers of distance, of race, and of cultural background, but at the greater number of life's essential values which all men hold in common. We are not strangers to one another, we discover to our amazement. We are brothers though we come from the ends of the earth. The same passions contend within the breast of the Filipino as in the breast of the American. The same problems, the same worries, the same hopes and the same aspirations mark us all. Surely He knew what He was talking about who said, "All ye are brethren."

One group of our impressions have to do with the view of Americans which Filipinos have. If many of our friends in America thought when we came here that we would never return alive again to our native land, it is not surprising that people here should have some ideas which are not quite a true picture of America. For instance, many have the idea that all Americans are prosperous. It is almost incredible to students that in America there are millions of unemployed, crowded slums, a bankrupt farming industry, and

terrible conditions existing in the mining towns.

Then there is in process of formation another idea of America which I regret to see. That is the idea given by the motion pictures. Everywhere one goes the doors of these shows are wide open to increasing crowds of people. There they see the wealth, the dissipation the unfaithfulness to the marriage vow, and the perverted moral standards which characterize nine-tenths of the pictures. Since most of the pictures are American with American actors and scenes the impression made is that that is the true view of what America is like. I never pass a "cine" without shuddering at the thought of what this blind, dollar-hungry monster, the motion-picture industry, is doing to the moral and social standards of the Far East. In these pictures, it is scarcely an exaggeration to say that every marriage is unhappy, every husband is leading a double life, every wife is secretly longing for release from her sacred vows. Already the fruits of their planting are beginning to be reaped in America, as a glance at crime and divorce statistics will show. What will they be here?

Another impression of the Philippines is the great natural beauty of the Islands. We had no idea that mountains could be seen in two directions from Manila, or that moonlight nights could be so lovely, or that flowers could be so beautiful as they are here. Hawaiians told us that when we had seen Honolulu we had seen the most wonderful place on earth. They were mistaken. Manila equals Honolulu in beauty at every point, and in addition has many historic structures around which clings the aroma of the centuries. What does Honolulu have which equals the walls of Manila, to mention but a single instance. Or the *cadena d'amor*? Nothing.

We have noted how much slower life is here and we like it. There is little of the rush and clamor which prey on the nerves and ruin the health of Americans. We may not do so much out here but we have more time to think about what

we are doing. That is good. We need, all of us, time to think and time to pray.

A final impression concerns the religious life we find here, especially among the young people, for our best chances of observation have been with them. It seems to us that there are limitless opportunities for service in this field. The youth we have met are eager to discuss the Christ's view of life. They are ready to take it unto themselves and to set out to apply it in their national life if a way can be shown. But they want the right to interpret it in their own way. They do not want to be bound by the chains of the past. They are not so much interested in a slogan like "Back to the New Testament" as they are in a slogan like "On to Christ." I am sure that they will be encouraged by the action of our Seattle Convention of 1929 which approved a proposal looking toward eventual union with the Baptists in America. Not a single voice in the more than two thousand five hundred delegates to this national convention of our church was raised against this proposal. One reporter said "The convention wished to do more than talk about union, it wanted to take actual steps toward something objective and tangible." And it did!

Such an action will meet the hearty approval of the Christian youth of the Philippines. They know that Christian union can only be based on a generous Christian spirit. They know also that the practice of union is of more importance than talking about union and practicing disunion.

Finally it is only right that we should say how appreciative we are of the kindness, the gentle courtesy the spirit of helpfulness which has characterized all the Filipino friends we have made since coming here. We have no other explanation for it than that Christ has found a home in their hearts also. When we think of this, we thank God and take courage, for the day is not far distant when "Jesus shall reign where'er the sun doth his successive journeys run."

"Build Ye More Stately Mansions"

By A. F. WICKES

Bureau of Architecture, United Christian Missionary Society



Representatives of the Associated Bureaus of Church Architecture meeting in St. Louis. A. F. Wickes, who is shown in the center front, has served as chairman for four years

THE recent meeting of the Associated Bureaus of Church Architecture in St. Louis was significant in many respects. In the first place this group is not an organization, merely a group representing nearly a dozen of the various communions coming together agreeably, seeking truth and inspiration mutually. It is a fine example of unified action, of doing things together.

These meetings are programmed to have a wide appeal and interest to the laymen, building committee members, pastors, religious educators, practicing architects, craftsmen, manufacturers, scientists and social workers.

All items under discussion are proper approaches to the paramount subject—better planning and more of beauty in buildings for worship and instruction. The progress each reports from his own field of activity is more encouraging than otherwise. It is a good beginning. More people are coming to understand that no church should build to itself, but that it should respect comity and with it consider the community, its tradition, its natural beauty, as well as its need of spiritual awakening.

The following representatives of Bureaus of Architecture were present: Elbert M. Conover and Edward F. Jansson of the Bureau of Architecture of the Methodist Episcopal Church; H. M. King of the Bureau of Architecture of the Methodist Episcopal Church, South; George E. Merrill and Mr. Taylor of the American Baptist Home Mission Society; A. F. Wickes

of the Bureau of Architecture of the United Christian Missionary Society; William F. Shuma, director of the Department of Architecture of the Board of Religious Education of the Advent Christian General Conference; W. S. Dean of the United Church of Canada and Professor Luther D. Reed of the United Lutheran Church in America.

The program consumed two full days, the last half day being given to the study of buildings of note, such as the Episcopal and Catholic cathedrals, Washington University, Concordia Theological Seminary and several church buildings of the city.

The program included a paper by Professor Luther D. Reed, Lutheran Theological Seminary, Mt. Airy, Philadelphia, on "Building for Worship." He pointed out that an architect might easily get help, if he needed it, for the mere physical elements of the building, such as heating, lighting, ventilation and engineering of a church building—but the more vital elements of a room for worship were beauty, of good proportion, sound and honest construction, interpretation, expressiveness, all of which magnified the presence of God and promoted reverence, meditation, and praise, thus quickening the spirit and inspiring the worshiper. After all there is one great test to any work of art. Does it inspire? Apply it to painting, music, architecture, literature or drama.

Professor Gabriel Ferrand of the School of Architecture of Washington University spoke on "Modernism as Applied to Church Architecture."

He rightfully attacked the insincere and imitative structures one sees so frequently illustrated in our church papers and wrongly classed as "Gothic," because of pointed windows. "Gothic" is just another name for good sound honest construction of walls and a roof that can stand permanently because of the perfect balance of thrust and support and by this very structure interprets by its exterior the purpose of its interior and it in turn indicates that it is a place where men have given sincerely and sacrificially their best in praise of God. The writer has seen so-called "modern" church structures costing a million, where these vital elements of unity were utterly lacking. A glorified undertaker's parlor, however "modern" or expensive (magnifying the preacher above all else), cannot serve for worship any more than a structure having the appearance and structural impermanence of a "movie set" some building committees imagine suitable, can serve for a church building. Why do church members apparently abhor honesty in church building?

The proposal to establish a joint Bureau of Architecture, serving all churches and sponsored by the Home Missions Council and Federated Council of Churches provoked discussion and it was the consensus of opinion that such would tend to become bureaucratic and also entail as much expense to the various communions as the present system. However, a Department of Research only, serving all the bureaus and communions not having Bureaus of

Architecture was considered favorably. In the discussion it was pointed out forcibly that the extreme need in assisting the church in its building problems is not a large paternalistic organization with branch offices, centralized and standardized, but in direct contrast there is dire need for building committees with intelligence enough to seek out the best in architectural service and not to think the first act is to send for a catalogue of plans. When building committees can see in the selection of their architect a technical adviser and not merely a plan-drawer, then will we have better planned church buildings.

Good architects abound and they would delight in striving to do a good church building. Most good architects would rather have a fine church building, even though a modest one, to their credit than a large commercial structure. The bureaus want to pass the gospel of good architecture, not back to a centralized bureau put forward to the shoulders of building committees and good architects all over his country.

The climax to the conference was the display of prize-winning designs of the *Christian Herald's* Second Annual Church Building Competition. Fifty churches from twenty-one states were entered in this competition. The conditions governing were that each plan should provide for a balanced program of worship, fellowship and departmentalized educational facilities.

It is significant that not a single square plan with curving pews was entered. The report of the jury reads: "There is on the whole a trend toward better and more permanent construction, better proportions, shorter roof span, longer and more lofty interior with communion table or altar centrally placed in the chancel."

The first prize of \$1,000 was awarded the First Presbyterian Church, New Rochelle, New York—Office of John Russell Pope, Architects. (Architects also for the National City Christian Church, Washington, D. C.). This design is colonial, sustaining local traditions as to architectural type. It was placed first because it "combines beauty, practicability and careful planning for the three important ministries of worship, education and fellowship." It cost \$400,000.

The second prize of \$300 went to the First Presbyterian Church, Clinton, Iowa; Coolidge & Hodgson, Architects, Chicago. The building is of simple early English Gothic, built of stone. It cost \$208,000.

The third prize of \$200 was given to the First Christian Church, Watsonville, California. It is of Spanish-Colonial type, and is very similar to the Arlington Avenue Christian Church of Los Angeles, of which Harold Cross of that city is architect, which was featured in the February, 1928, *WORLD CALL*. This is the first time a church of the Disciples of Christ has received a prize. This church building cost \$79,000. Also the Christian Church of Overland, Missouri, received an honorable mention and high commendation from the jury. Hoener, Baum and Froese were the architects of this building. All prizes were divided equally between church and architects.

The *Christian Herald* deserves the thanks of the churches and the architectural profession for the valuable service it is rendering in the field of church building.

The Associated Bureaus of Church Architecture are especially desirous of expressing publicly their appreciations for the helpfulness rendered by the *Christian Herald* to the bureaus.

"Happy Birthday to You!"

By POLLY DYE, Los Angeles, California

IT WAS fun decorating the rooms of our new building for Christmas at the Japanese Christian Institute, for the first time. One of the department stores made us a Christmas present of new curtains, so the rooms looked very cozy and the brilliance of the sunlight is now softened to a warm glow. We started our Christmas decorations by letting the wee ones snip and fringe long strips of green tissue paper, then the older ones sewed them into chains to drape the windows, a red bell hanging in the center. Next they made green wreaths, with small bells hanging from the center, and many of these they took home with them. The older children cut Christmas trees free hand and decorated them, while the little ones decorated triangular trees prepared for them, some of which they took home and there were used for a frieze.

For the first few days we told stories of Christmas Tree Land, but on Monday we began telling the true Christmas stories and, as ever, the response of the children

was inspiring. If ever I am deeply in love with my work, it is at this season. Miss Satow felt the thrill of it, too. She was telling the wee ones the story of how there was no room for the little Baby Jesus, and Iruharu's eyes filled up ready to spill over. As I told the older group about the Wise Men who followed the wonderful star to find the little Baby King, and that they loved him so much when they found him, Hirotuna spoke up so seriously, shaking his head in emphasis, "I love Jesus, too," and then others joined in a chorus of "I love Jesus, too," then Hiro repeated it as though he were afraid we might not understand he was in earnest, and then he said it a third time. I was the one whose eyesight was dimmed that time. We had a little worship and "thank-you" service right then.

The children loved the song about the "Star and Happy Bells" best of all this year, so we carried out that idea in our decorations. We strung strings diagonally

from the lights, crossing at the center, and hung silver stars at uneven lengths, with one large one in the center on the tip of the lovely tree. That was in the kindergarten room. In the room for the older children with the same arrangement of strings, we clustered the stars in the center of the room. The older boys made a very nice house around a post in the corner, so I surprised them one morning by covering the post with red brick paper and it was transformed into a chimney. A very low window became a fireplace, with stockings hung before it!

Before the hour for the Christmas program the children gathered in a circle around the tree, sitting on mats, and had the fun of opening the packages which had come from the Long Beach young woman's missionary group. They had made lovely new scrapbooks on cambric, all pictures classified, animals, food, home pictures, etc. There were ring-toss games, balls, painted tin tea sets and a dozen little sand pails and molds.

We began our program with a greeting song, and then skipped around the tree in groups. Four of the older girls wore tinsel stars around their heads and sang a revised version of "Shine Out, O Lovely Star," and other songs. Four of the little tots held bells and rang them while the whole group joined in the refrain.

Next I gathered the children close to me for a story, the combined Christmas story that we have evolved, with little songs interspersed. Miss Satow brought in a tall red lighted taper and we gave each child a tiny red candle set in a green gumdrop, and these were lighted at the tall candle. Then we sang, "Happy Birthday, Dear Jesus, Happy Birthday to You." The children took their gifts, which they had made for their mothers, from the tree, and singing, "Merry, Merry Christmas, Mother Dear," presented them. After this we told the children to close their eyes, as Santa only comes when people sleep, and you should have seen some with tightly screwed up eyes and some peeking behind fingers! The Junior Church of Lomita came with stockings of delicious fresh pop corn, nuts, candy and a tiny toy in each toe, one stocking for each child, and with their names on! These twelve-year-old girls were amply repaid by the joy of the children. I mounted pictures of the Child Samuel and had enough copies of a little book of prayers for each one.

After a lunch, which the mothers had come early to prepare, I gave a short talk to the mothers on how to select children's toys, and Mr. Unoura told the Christmas story to them. There were eighty-three present, twenty-two mothers, fourteen visitors, and about twelve older brothers and sisters, besides the children. We use all the kindergarten chairs, extra language school chairs and kiddie kars for seats.

The young people went carol singing Christmas Eve, wherever there was a lighted candle in a window. The whole celebration was a distinct success and I am sure made a deep impression upon all who had any touch with the Institute.

Speaking of Books

The Pilgrim Ship

THE PILGRIM SHIP by Katherine Lee Bates, is a delightful gift book of poetic literature around the life of Christ. Some of the poems in this book were written in the course of a journey through Egypt and Palestine and appear in the published volume by Mrs. Bates called *America, The Beautiful*, now out of print.

The book contains seven sections in addition to the dedication poem as follows: Section I—The Pilgrim Ship; Section II—Christmas Greetings. This section contains some fifteen poems interpreting the Christmas Spirit; Section III—Shining Footsteps, which contains some thirteen poems grouped around incidents in connection with the life of Christ; Section IV—Reveries—containing some fourteen poems; Section V—Travels in Palestine, containing some twenty-one poems around interesting points one might visit in Palestine; Section VI—Glimpses of Egypt, containing some fourteen poems interpreting outstanding points of interest in Egypt.

The last section, The Healing of Tobit, contains a three-act play interpreting the life of Assyria about seven hundred years before Christ.

The book contains several other brief poetic plays in other sections, notably the "Blind Boy of Bethlehem" in the section called "Christmas Greetings"; "Johanna, the Wife of Chuza" in the section called "Shining Footsteps," also "Pharisees" in the same section. In addition there are many poems that may be used in connection with special-day programs, worship services, etc., for young people.

The volume is splendid for source materials for leaders of youth in search of good poetic verse and drama.

—CYNTHIA PEARL MAUS.

A Gentle Surveys Zion

THE pastor of the Community Church of New York under the patronage of the eminent Jewish philanthropist, Nathan Straus, made a typical American pilgrimage to Palestine a few months ago. And yet a little better than typical, for the 'Round the World Cruisers "do" Palestine in two days. The Mediterranean Cruisers "do" it in three and a half days. John Haynes Holmes, the author of *Palestine, Today and Tomorrow*, has gone the limit in staying three weeks. And it is remarkable what can be packed into three weeks, especially in Palestine. The country resembles a great stadium, both in appearance and in the fact that so much can be seen from a single ring-side seat.

The opening chapter, covering travel impressions, is hardly so romantic as Halliburton, so picturesque in language as Ludwig, or filled with the expectancy of a religious pilgrim as Fosdick. In eye observations, Holmes is casual, and not

*There is no frigate like a book
To take us lands away;
Nor any coursers like a page
Of prancing poetry.
This traverse may the poorest take
Without oppress of toil;
How fragile is the chariot
Which bears a human soul.*

—EMILY DICKINSON.

always clear cut. But in the sensing of the feeling of others, their emotions, and their reactions, Dr. Holmes is superb.

He is quite right in depending upon Jewish writers for the Jewish ideals of Zionism, and for the interpretations of the Hebrew aims and goals. But the Gentile reactions to the workings of Zion are quite his own and original. One might suppose that because of the fact that the journey and the book are under the patronage of an eminent Jew, and friend of the author, that he would be charitable and paint pictures in as glowing colors as honesty would permit. But he does nothing of the sort. The difficulties and the limitations both of the country and the Zionist Movement are presented with eminent fairness. He does not hesitate to speak his mind on Britain and the management of the Mandate. And yet he is quite fair in most respects to Britain and points out that as Mandates go, and compared and contrasted with the French Mandate in Syria, the Palestine Mandate is easily the best managed and controlled of them all.

One can have many experiences with different types of Jews, pleasant and otherwise. The American Jew is not always blinded to the shortcomings of some of the sects of his own people. And sectarianism can make the Jew as unpleasant to deal with as an ardent American

sectarian wearing the Christian appellation.

It requires a great measure of fairness and self-control not to judge the whole of Judaism and of Zionism by the extreme rudeness that one meets constantly at the tellers' windows at Barclays Bank in Jerusalem. The crowding, shoving Jewish customers always leave one a bit ill. And the smiling, suave, polite Arab teller does get in such an effective impression that makes for good will toward his own people by the contrast of his conduct. The same is true at the Jewish theaters and places of amusement.

The leavening lump of the Hadassah organization might have been given greater place in Dr. Holmes's book. Had he had the good fortune to meet Miss Sophia Berger, (now Mrs. W. Mohl) who was in America during the time of his visit, no doubt he would have become more familiar with the work of that great organization. It is a woman's organization, sponsored and financed largely in America, with its Junior units among the Jewish girls of America. The work done in Palestine compares most favorably with the ministrations of mercy that we usually think of in connection with our own Red Cross.

People who are frightened into chills at the mention of communism ought to read the pages dealing with the communist colonies of Palestine. At this point Dr. Holmes is exceedingly fair and an accurate reporter. Also he gives splendid accounts of the societies and organizations that are building up the cultural life of the Jewish pioneers. This is perhaps one of the most unique phases of the pioneering being done in Palestine.

There is excellent information about the Hebrew university on Mt. Scopus. So frank at most points, Dr. Holmes fails to observe that one of the great handicaps to the university project is the fact that it is not possible to have in that poverty-stricken country a great student body, earning a part or all of its way through school. He does note that as a matter of policy it may be best for the school to function largely as a graduate school. But even here it will be necessary for the students to have independent means or to be supported by liberal and endowed scholarships.

The most effective sections of the book are those dealing with the age-long ideals of Zion, and the observation that Zion has survived despite fire and sword, because of its imperishable dreams. "Not by might, nor by power, but by my Spirit, saith the Lord."

This book should be read by everyone at all interested in the Holy Land as it is today. And lest the reader judge Arab, Jew or the British Mandate too harshly, let him remember the greatest scandal of all, warring, fighting, divided sectarianism, rampant at all the Christian shrines.

—J. B. ROBERTSON.

Books Reviewed in This Issue

PALESTINE: TODAY AND TOMORROW, by John Haynes Holmes. Macmillan Company, New York. \$2.50.

A BOOK OF SERVICES FOR GROUP WORSHIP. Woman's Press, \$1.00. **THE PILGRIM SHIP**, by Katherine Lee Bates. Woman's Press, New York. \$2.50.

THE STORY PETER TOLD, by Elsie Ball. Henry Holt and Company, New York. \$1.75.

POEMS OF JUSTICE, compiled by Thomas Curtis Clark. Willett, Clarke and Colby, Chicago. \$2.50.

THE MISSIONARY EDUCATION OF INTERMEDIATES, by Mrs. Mabel Gardner Kerschner. Missionary Education Movement, N. Y. \$1.00.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

The Intermediate and Missions

THE MISSIONARY EDUCATION OF INTERMEDIATES, the book by Mrs. Mabel Gardner Kerschner, M.A., of Columbia University, will be of the greatest assistance to teachers and leaders of intermediates.

"My class is not interested in missions," is the frequent comment of leaders of adolescent groups. One leader had the courage to ask her group, "Why?" and one girl of like courage replied, "We are not opposed to missions. We are just not interested in the things which you call missions. Now if you would ask us to help at some settlement, we'd love it. But you don't call that missionary work." Further questioning brought out the fact that this group had come to think of missions in the terms of extra meetings which they felt compelled to attend; and programs that did not interest them, partly because they had no share of responsibility in making them; and of giving to their churches apportionments which they did not understand. Furthermore, they had come to associate missions with either mission bands or women's missionary societies alone; so they interpreted this as something for the children or older women. "If they are not allowed a measure of truth in their contentions, has not our missionary education failed completely because we did not begin with our boys' and girls' own interests? Have we not made things too remote from their experiences? Is it altogether possible that part of our problem will be solved when we give missionary education its rightful place as an integral part of religious education and recognize that every lesson or activity that fosters brotherliness, helpfulness, respect for others, and the desire to share our best gifts, is in very truth a missionary lesson or enterprise. If missions is going to appeal to him he must see it with the intelligent concern which belongs to grown-ups."

So Mrs. Kerschner introduces her book, which contains the following interesting treatment of the major problems. The first chapter is a study of the Intermediate himself, and his attitude toward the traditional missionary program; then she goes back into the learning process, naming it as one of the friendly contacts and helpful activities. The fourth chapter deals with the story and reading interest of intermediates; and the fifth with the dramatization and play activities of that age. Observation and discussion are clearly set forth as legitimate and appropriate means of world friendship, and the home tasks are discussed in a more detailed way as worthy of certain levels of the intermediates' interest. The last two chapters treat the worship and giving experiences of this group as so hard to understand, but so worthy of the best effort of missionary educators. This book should be in the library of every church, and should be studied by every leader of Intermediate boys and girls.

—JOY F. TAYLOR.

A Book of Services for Group Worship

LEADERS of young people who are looking for excellent material for group worship will find the new book, *A Book of Services for Group Worship* rich in material.

The book contains five special-day services such as the New Year, Lincoln's Birthday, Holy Week, Whitsuntide, and All Saints' Day.

It contains also a group of programs for special occasions such as: The beginning of a committee meeting, consecration service for advisors of girls, a Light of Life service for use at Conference, a service for the dedication of a new building, and a service in recognition of the leadership of women.

Then it contains a group of some seven services for special needs such as: Consecration, faith, who is my neighbor? silence, spiritual power, the Lord's Prayer, and a litany for those entering upon creative work.

The book provides rich source material in the field of group worship for seniors and older young people.

—CYNTHIA PEARL MAUS.

Poems of Justice

EVERY now and then there comes from press a book which one knows will live permanently because of its unique contribution to the ongoing of humanity. Such a book is *Poems of Justice* compiled by Thomas Curtis Clarke, himself a poet of no mean reputation, and the associate compiler of *Quotable Poems*, which has already had a wide usage.

Some of us have wished for a long time that someone with an artist soul would gather together all of the best poetic literature in the field of "social justice." This has been accomplished with an appeal more powerful than any argument in *Poems of Justice*. Two hundred poets in three hundred and fifty poems raise their voices in one heart-searching cry for social justice and the ultimate triumph of the true spirit of brotherhood.

The magnitude of this poetic story is revealed in four great pictures alive with thronging professions of humanity—a panoramic frieze of social justice. Out of the scenes of "The Panorama of the Poor" comes a tragic wail that leads to "The March of Revolt"—that courageous snapping into life of the spirit that rebels—that calls out for justice. "Brothers All" brings into being the sense of actual brotherhood of man, arising out of the fatherhood of God, and "Dreams and Goals" is the looking toward tomorrow and a Christianity that practices as well as preaches.

In this book will be found some of the best poems of Whitman, Markham, Sandburg, Lindsay, Angela Morgan, Margaret Widdemer and many others of notable reputation. The following poem on peace entitled "1914 and After" is indicative of the challenging character of this collection of *Poems of Justice*.

Would you end war?

Create great peace

The Peace that demands all of a man,
His love, his life, his very self:
Plunge him into the smelting fires of a
work that becomes his child.

Give him a hard Peace; a Peace of discipline and justice.

Kindle him with vision, invite him to joy and adventure:

Set him to work, not to create things

But to create man:

Yea, himself.

Go search your heart America

Turn from machine to man,

Build, while there is yet time, a creative
Peace

While there is yet time!

For if you reject great Peace,

As surely as vile living brings disease,

So surely will your selfishness bring war.

—CYNTHIA PEARL MAUS.

The Story Peter Told

ONE of the finest lesson courses in the entire graded lesson series is to be found in the first year of the Intermediate graded lessons, Six Month's Study of the Life of Jesus from the viewpoint of the Gospel of Mark.

Teachers of intermediates will find in the new book *The Story Peter Told*, by Elsie Ball, with illustrations by Herman Giesen, an unusually fine Bible story source book to be used in connection with this course.

This story presents a new kind of "Life of Jesus" for boys and girls. The persecuted Christians are meeting in a secret place. Peter, a very old man, but still the impetuous disciple, is telling them about Jesus. The young man, John Mark, listens intently, trying to write down everything Peter says. What he writes is the Gospel according to Mark.

Miss Ball retells that story for boys and girls in a way that captivates their interest at the outset and holds it to the end. The charm of the book is that it pictures Jesus, not as a pale Galilean, but as a robust person in a very real and interesting world.

Herman Giesen has caught the spirit of Miss Ball's interpretation in the five beautiful illustrations to be found in this book.

—CYNTHIA PEARL MAUS.

"O Lord, grant that today I may be kind
To those around me; that I may be
blind

To their faults and failures. Help me
to praise

Each honest endeavor, and through the
day's

Hard tasks to smile. O Lord, help me
to speak

A cheery word to all the faint and weak.
To speak a word of comfort to the sad;
And when the day is done may hearts
be glad

Because I have been serving thee."

Mid-Year Activities of Our Colleges



Courtland Motley



Gerald Maggart



Robert Hargis

IN CONNECTION with the annual meetings of the Council of Church Boards of Education, and the Association of American Colleges in Washington, D. C., the week of January 13, a very interesting meeting was held between the representatives of the boards of education of the Baptists and Disciples. Under the leadership of Dr. Frank W. Padelford, the Baptist Board of Education gave a dinner at the Willard Hotel Wednesday evening, January 15, to the members of the Board of Education of Disciples of Christ attending the meetings of the Council and Association.

The meeting consisted of statements of the nature and work of the two boards by Dr. Frank W. Padelford for the Baptist and Dr. H. O. Pritchard for the Disciples; introduction of the secretaries of the boards; and then a discussion of the points of difference and agreement between the two boards and the two religious bodies represented, in which practically every individual present participated. The result was better understanding, mutual respect and progress in the direction of closer affiliation between these two great religious bodies.

An Interesting Debate

In the international debate held December 2 in the college chapel, the Culver-Stockton debating team won a two-to-one decision over the team from Oxford University, England. The Oxford debaters were Bernard Joseph Maxin MacKenna, New College, Oxford, a native of Ireland; William John Kenneth Diplock, University College, Oxford, a native of England; and Richard Thomas Dyke Acland, Balliol College, Oxford,

also a native of England. Culver-Stockton was represented by her veteran debaters, Robert Hargis, Gerald Maggart and Courtland Motley, who constitute an unusually strong team. Mr. Hargis and Mr. Maggart are ministerial students, and Mr. Motley is studying to be a lawyer.

The Megaphone, the college paper, has the following to say about the debate: "The English debaters made a very creditable showing. The young men were bright, and labored under a handicap by constant appearance, travel and change of subject. They stated their case in fairly good style, but were lax in backing it up with sufficient strength. The Culver-Stockton boys plowed in right from the start and never lost sight of their viewpoint until the final rebuttal speech had died away. The debate was especially interesting because of its merits, but the mannerisms and brogue of the English lads and the flashes of humor of both teams gave an added zest."

Interest in the debate was shown by the large attendance, the chapel being completely filled. School and college debating teams, and visitors from nearby towns came to Canton for the debate.

Football Champions

Now that the football season has been completely closed by the playing of two games between the East and the West on New Year's Day—one at San Francisco and the other at Pasadena, California, it is worthy to note that certain colleges connected with the Board of Education made very enviable records. As mentioned in the last issue of *WORLD CALL*, Texas Christian University won the football championship of the Southwest. In

addition to this, Drake University won the championship of what is known as the Big Six, and Cotner College was declared football champion of the Nebraska College Athletic Association.

Last year the basket ball team representing Butler University was crowned national champion. This year the Butler team is at the fore in American basket ball having defeated by overwhelming scores such universities as Purdue, Vanderbilt, Montana State, University of Illinois and University of Chicago. Many of the other colleges made splendid showing.

Bethany, West Virginia—One of the most unique chapel programs of Bethany College was presented just before the holiday vacation in the form of a "Quartet Chapel." The program, arranged by Lorenzo Runk of the senior class, was opened by a short paper on "Christmas Carols" given by Robert Beck, pastor of the Bethany Memorial Church. A group of carols was then presented by hidden quartettes. The stringed instruments presented the first number, "Silent Night." This was followed by a brass quartette and a saxophone group. The ladies' quartette next presented a selection. The final number was "Joy to the World," sung by the ladies' group and the male quartette, with the various instrumental groups taking up the final refrain.

Bethany's Student Volunteer group, although rather small, is an active organization on the campus. This group, forming a part of the missionary organization, now found in more than six hundred educational institutions of college grade in the United States and Canada, is steadily carrying out its purpose of

challenging students to consider foreign missions as a possible life work. The group consists of four active members and eight associate members working under the leadership of Miss Anne Barnett of Millsboro, Delaware, who is the present president, and Miss Pauline Starn, of Wooster, Ohio.

The Treble Clef Club, the girls' glee club, recently made its initial appearance of the year at chapel. The group is made up of about twenty-five members including a number from each class. One of the special numbers given was a selection which had been set to music by Professor Jean Corrodi Moss, leader of the organization. During the last year this group has given several concerts including one which was broadcast from KDKA, Pittsburgh, and it is expected that the program for this season's concerts will soon be completed.

Enid, Oklahoma—During the month of December two young ministerial students of Phillips University, Clifton Clark of Moisington, Kansas, and Spencer Austin of Lone Wolf, Oklahoma, won the boys' championship in debate at the Tri-State Tournament of Missouri, Kansas and Oklahoma, bringing back the silver cup as their trophy. Forty-three colleges were represented. The question was: Resolved that the nations should adopt a plan of complete disarmament except such forces are needed for police protection. Each

team was compelled to debate both sides of the question.

President I. N. McCash dedicated the church at Seiling, Oklahoma, December 15. This is the tenth church which President McCash has dedicated in Oklahoma in the past two years, west of the Meridian Highway, which passes through Enid, Oklahoma, and all but two were manned by Phillips students. Thus Phillips is building up constantly new fortifications, extending toward the Rockies.

Lynchburg, Virginia—A group of scientists and nature lovers met at Lynchburg College Saturday and formed the Virginia Ornithologist Society, having for its main purpose the promotion of the study of birds of the state. Ruskin S. Freer, head of the biology department of Lynchburg College, was chosen president. While the society is mainly for the advancement of the study of birds and for working with ornithologists of other states, the scope of its work will include the teaching of conservation of wild bird life and educational work on the economic and esthetic values of birds. After extensive research an up-to-date catalogue on Virginia birds will be compiled.

Richmond University and Lynchburg College debaters met in a dual debate Friday evening, December 13. The Lynchburg team, Randolph While and Richard Smith, upheld the affirmative side of the question: Resolved that "The Briand proposal for the economic confederation of Europe is practical," in Richmond;

while Joe Smith and Cecil Sheets, taking the negative side of the question, opposed the Richmond debaters in Lynchburg.

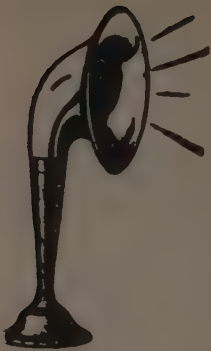
Los Angeles, California—Three hundred thirty-eight students, of whom 214 are men and 124 women, are enrolled in California Christian College. The vocational register shows 128 students enrolled in preparation for full-time Christian service. Fifty-six students are preparing to become teachers, twenty plan on making music their life work, while nineteen intend to go into physical education. Thirteen are taking a pre-medical course, eleven will go into business, journalism interests seven, while a few designate their interest in and preparation for art, law, dramatics, library, architecture and agriculture.

The church register shows that 182 students are Disciples of Christ, 34 Methodist, 8 Catholic, 6 Congregational, 5 Christian Science, 2 Jewish, and 12 others of various denominations.

Drake University.—The American Association for the Advancement of Science held its annual meeting in Des Moines, Iowa, December 22 to January 2. Dr. D. W. Morehouse, president of Drake University, was chairman of the local committee on arrangements. The annual meeting was a very great success, as those who follow the newspaper dispatches from day to day fully realize. No small amount of the success of this meeting is due to Dr. Morehouse's capable assistance and the hospitality extended by Drake University.



Girl "Razzers" at Culver-Stockton College, Canton, Missouri



Station UCMS Broadcasting

JUST preceding Christmas, and in keeping with the thought of that season, President O. T. Paul, home for the holidays, with Mrs. Paul, from the College of Missions, Hartford, brought to the headquarters

group in the morning chapel service on three consecutive mornings, messages which were much appreciated.

Another three mornings during Christmas week, President F. W. Burnham delivered inspirational addresses on Religion as Aspiration, Religion as a Moral Dynamic and Religion as High Adventure.

Mrs. Rosa Brown Grubbs, for a number of years a general worker among the Negro missionary societies, with headquarters at Indianapolis since the establishment of the United Christian Missionary Society in that city, was united in marriage, December 11, 1929, to Dr. James Madison Bracy of St. Louis, Missouri. Our best wishes follow them.

Mr. and Mrs. A. F. Hensey, who have made their home in Indianapolis since their return from Africa several years ago, removed to Hartford, Connecticut, the last of January, where Mr. Hensey becomes one of the professors in the African Department of the College of Missions and Kennedy School of Missions.

In this connection it is interesting to note that Mrs. Hensey will broadcast some of her poems over WLS, Chicago, February 3, at 2:30 P.M. Mrs. Hensey has published one volume of poems and her work has received recognition in several quarters.

Mr. and Mrs. Lewis A. Hurt, recently returned from Africa on furlough, are with Mrs. Hurt's mother at 15 North Euclid Avenue, Indianapolis, and frequent callers at headquarters.

With the closing of the old year came the word of the passing away of Mrs. Charles Pardee, of Carbondale, Illinois, December 20, following a serious surgical operation. Mrs. Pardee was the efficient state secretary of woman's work in Illinois and will be greatly missed.

Following the evacuation of Nanking, China, of the women and children as a precautionary measure in view of the unsettled condition of that section of the country, we are glad to report that word has come of their return to that city.

Robert Burns, minister of the church at Maryville, Missouri, and president of the Youth Convention, has been made a member of the International Convention

Committee on Program and Arrangements, in the interest of closer integration in the future of the Youth Convention sessions with the International Convention sessions.

With word of the arrival in Tatsienlu, West China, of Mr. and Mrs. R. A. Peterson and family, on their way home from Tibet, comes the sad news of the death of James Marquis, next to the youngest of the five children, the result of whooping cough, just before arriving in Tatsienlu. The Petersons are planning to remain in that place during the winter months before proceeding to America. Our sympathy goes out to them in their loss on this lonely journey.

The Union of Home and Foreign Missions



J. H. Fuller, Dr. and Mrs. C. L. Pickett and Mrs. Fuller following the marriage ceremony

Much interest centered in the marriage of Dr. C. L. Pickett, missionary in the Philippine Islands, and Mrs. Effie May Campbell, dean of women at Livingston Academy, Tennessee, which took place at high noon on December 23, 1929, at the home of Dr. and Mrs. J. H. Fuller in Little Rock, Arkansas. Dr. Fuller performed the ceremony in the presence of a few intimate friends, following which Mrs. Fuller served a breakfast of Mexican dishes. In the afternoon a reception was held at the Woman's City Club by the Arkansas State Board. Both Dr. and Mrs. Pickett are widely known throughout the brotherhood and the well wishes of many friends will follow them. They sail February 14 for the Philippines.

Mrs. Ella Watkins, who entered the Christian Home for the Aged at Jacksonville, Illinois, in May, 1926, from Evanston, Chicago, where she was a member of the Ravenswood Church, passed away at the State Hospital at Jacksonville, December 25.

Miss Berenice Andrews, of the religious education department, has been absent from the office since December 16, convalescing from an operation for appendicitis. We are glad to report that she is rapidly returning to normal health under the care she is receiving in her St. Louis home.

During the six months just closed, 719 sets of slides have been sent out to churches. This is the largest number ever distributed over a similar period of time.

The following churches paid off the balance of their loans from the church erection department during December, namely: West Point, Mississippi; Wilmer, Texas; McLeansboro, Illinois; Bellmont, Illinois; Clarendon, Texas; Florence, Colorado; Bremerton, Washington. We rejoice with these churches in this accomplishment.

The home department announces that the General Education Board of New York City has acted favorably upon a request submitted by J. B. Lehman for an appropriation toward the cost of constructing and equipping a much-needed dormitory for boys at Southern Christian Institute. The General Education Board proposes to give to the United Christian Missionary Society for the purpose indicated \$10,000, provided \$20,000 more be secured for the construction and equipment of the dormitory. This dormitory for boys is one of the great needs of this school. The present structure is an old dilapidated building that was erected by student labor in 1915. Inasmuch as the policy of the General Education Board is to make very careful survey of needs by competent representatives before making gifts, this allotment is very gratifying.

Jesse M. Bader, H. C. Armstrong, and Graham Frank have gone to Washington, D. C., in the interests of the convention. An important feature of the visit will be an audience with President Hoover with the purpose of securing his consent to deliver the welcome address at the convention next October.

In this connection it is of interest to know that President Hoover is a subscriber to *WORLD CALL*, the subscription having been sent in by John Carter, for twenty years the faithful janitor of First Christian Church, Los Angeles, California, who wished "his President Hoover" to have the magazine of which he was so proud. Lawrence Richey, secretary to the President, made acknowledgment as follows:

"Your letter advising that Mr. John Carter of Los Angeles has asked that the *WORLD CALL* be sent to the President has been received and this thoughtful courtesy on the part of Mr. Carter is very much appreciated. Will you please be good enough to extend the President's thanks to him?"

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods

Calendar Ahead

STUDY Classes, Schools of Missions or All-Church Projects continued.

2. Christian Endeavor Day—Pageant, *Keepers of the Flame*, free upon request.

3. Race Relations Sunday (February 9). Secure materials from Commission on Good Will—Federal Council of Churches, 105 E. 22nd St., New York City.

4. World Day of Prayer—First Friday in Lent, March 7. Secure material from the United Christian Missionary Society. Objects of giving: (1) Women's Colleges in the Orient. We cooperate in Ginling and Tokyo. (2) Provision of Christian Literature (see play—*A Day in the Office*). (3) Directors of Religious Education in Government School for Indians. (4) Work among migrant workers in the U. S. A.

5. March 2nd. Foreign Missions Day.

All the World's Our Stage

How about letting your young people put on a missionary pageant for the evening service on Foreign Missions Day? Write us for specific suggestions for suitable plays giving us some indication of length, difficulty, number of players, country, theme, etc., which you want. We shall be glad to give individual advice and suggestions.

Trails of Discovery in World Friendship

Reports would indicate that twice as many schools used *Trails of Discovery* in their Intermediate departments this past quarter as had used it before. Leaders of Intermediates are finding that the materials provided are suitable and usable. It is hoped that many more groups will use this new correlated material, and that they will let us have their comments and criticisms of it. The present quarter on the Philippines will fit right into the current mission study which, up through the Intermediate level, is on the Philippines.

Schools of Missions

There is still time to start your winter School of Missions and to have it end before March 2 which is Foreign Missions Day. Have you considered as a fine possibility the culmination of your School of Missions, your Mission Study Classes or your All-Church Project in the observance of this day? Why not end this year's study of Foreign Missions with an exhibit, program or play combined with the usual features of Foreign Missions-Day? It would give the latter a deeper and more abiding effect. The study which precedes would also gain momentum with the prospect of a final service in which an opportunity for expression through giving is provided.

Missionary Materials and Methods

"What can my children do for children on the mission fields?"

The question comes so often that we feel from time to time suggestions may

well be made for service activities which are within the reach of even the smallest group. Christmas is well over. Christmas cards have been received and enjoyed. Why not let your Juniors and Primaries or even your Intermediates collect them from the homes of the church members and prepare them for sending to our mission in the Philippines. The work on them should be most carefully done.

What work? Why, to cover all writing and all names either written or printed.

How? In any of two or three ways. (1) By taking gummed Christmas tape and pasting it over names and addresses. (2) By cutting colored envelope linings to the right size and covering all messages or names written too large for the tape. (3) By using colored paper scraps from the printers in the same way.

Where can they be used? Send them to—

Mrs. Paul Kennedy, Laoag, Ilocos Norte, Philippine Islands.

Mrs. Harry Fonger, Vigan, Ilocos Sur, Philippine Islands.

The Book of the Month

Announcement has been made before of the outstanding study books on missions for this current year, but we wish to call your attention in an emphatic way to the following book and trust that it will be studied by groups of leaders in your church before the winter has waned.

Human Needs and World Christianity. This book is probably the most unconventional as well as the most arresting presentation of the challenge to Christianity which the present-day world affords. It offers a new interpretation of the strategy of missions. Vast changes have occurred in the past few years, and are still in progress, which vitally affect the whole outlook and procedure of the church universal. Foreign missions, particularly, has been subject to critical survey, but such is the vitality of the Christian message, that the cloud of confusion is seeming to lift and the missionary enterprise is conceiving its task, and re-defining its goal afresh. The missionary enterprise of the future will be conceived increasingly as the same task, the world around, whether in America or in foreign countries, and the Jerusalem conference reported by Mr. McConnell, acknowledges this in the statement that fundamental human problems are identical in all lands. Not that anything new, either in the gospel itself or in the missionary task of the church has been added, but that the world which the church is confronting calls for a new ap-

plication of the divine power of the gospel to redeem human life; not by theological pronouncements can the world be saved, but by the recognition, conservation and development among all peoples everywhere, and those human values which emphasize the value of human personality in the sight of God. These human values, Mr. McConnell summarizes in his chapter titles as Better Health, More Wealth, Sounder Knowledge, Larger Freedom, Closer Fellowship—these lead toward the vision of God which we may term the Kingdom of Brotherhood and Good Will on Earth.

This book will challenge the men of your churches. Read it carefully yourself, and prepare yourself by the help of a pamphlet, "Leader's Helps," to teach it in a stimulating way to them.

Disappointment in Store

A year ago it was planned to present to the leaders of the brotherhood a course of study on "A New Era in World Christianity" to be directed by President Charles T. Paul of the College of Missions as an extension course. This was planned to follow the findings of the Jerusalem conference, and to link up the findings of that conference in a very practical way with a study of what Christianity holds for the world today. It is our great regret that we must inform our leaders that due to ill health and the burden of his duties as president of the College of Missions, Dr. Paul has been unable to complete the course according to his plans, although months of scholarly work has gone into the studies contemplated. It was found necessary for President Paul to make his residence at the Hartford Theological Seminary in Connecticut, where the College of Missions is now affiliated, at the beginning of this fall quarter. He is carrying a heavy schedule of teaching in addition to his administrative duties.

If it is found possible to make available through the press those studies already completed by Dr. Paul, announcement will be made in these columns.

Helps for Teachers in Course 106

For teachers in Course 106, "Missionary Materials and Methods," there is available a Reference Library including books for background reading, supplemental assignments, complete set of current mission study books with leaders helps and special materials for elementary groups. Transportation charges to be paid by one using the Library.

The Way it Ought to Be!

A Leadership Training School to be held at University Place Church, Des Moines, Iowa, is announced as a School of Missionary and Religious Education. Of the eight courses offered two are current mission study books and one is "Missionary Materials and Methods."

Bulletin II—No. 2

Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana.

Missionary Organizations

Woman's Society

1929-1930: *Witnesses to His Power.*

March topic: *Witnesses to His Ministry.*

Worship theme: *Jesus' Recipe for Power, John 5:30; 15:1-5.*

Young Matrons' Society

1929-1930: *Gates of the Nations.*

March topic: *Gates of Leadership.*

Worship theme: *Chosen for Leadership—Luke 6:13-18.*

Guild

1929-1930: *Comrades of the Way.*

March topic: *Comrades of Christ's Church.*

Worship theme: *Building for Him, 1 Corinthians 3:9-11.*

Love Like His

A YOUNG college girl was telling the story of Jesus to a group of little children. It was in a little mining town nestled down among God's beautiful mountains. Every Sunday a group of college students went to this little village to tell the children of Jesus, for some had never heard of him. As the young teacher told the story, the children were watching her eagerly. She was telling them how much Jesus had loved them and that they should love, too. One of the little girls, little Natalie, looked up and with a puzzled expression asked, "Teacher, do you love like that?"

Do we love like that? If so, how far does our love carry us and how many know that because we do "love like that" that he lives in us each step of the way?

After this month's meeting, only three months of the missionary year remain. Let us check up on our standard of excellence and see how we stand. In which class are you? Will your quota be completed by June 30? Remember this is the Pentecost year and much of its success depends on you.

How many times when hearing the word "Japan" have folks thought these words "Yellow Peril." But it is not a yellow peril. It is a golden opportunity for witnessing for Christ. Modern Japanese students who wish to really live good lives, feel a great lack of something—something that makes life beautiful and wholesome. They feel the want cannot be satisfied with just anything that may come. They study philosophy but they cannot find the answer to their great longing. They study art but fail.

What is this great longing? It is Jesus Christ. "He is the stone which was set at naught of the builders which was made the head of the corner." In him can they find their answer. Before they become scholars, artists, business men or great leaders in the business life of the world, they must be men in Jesus Christ. As the missionaries work day after day, people are finding the spring of life in Jesus and are giving their lives to following where he leads. Did you ever stop to think that if the youth of Japan come to know of Jesus and follow him, it is up to the rest of us here in America.

Jesus still says, "Inasmuch as ye have done it unto one of these least, my brethren, ye have done it unto me."

All for Him

A GROUP of two men and three women were wandering through the mountains in the western part of the United States, when suddenly out of the stillness came the voice of a child singing. The beauty of it stopped the travelers as they made their way up the mountain. Could such a voice as that be hid away here? Very slowly they followed the sound of the voice, and it brought them before a very rude mountain hut. They knocked and the door was opened by a woman—a woman who years before had probably been beautiful, but time and work had made her tired and discouraged. They asked if the child whom they had heard singing was there. She was. After seeing the child and persuading her to sing again and again, the mother finally consented to let them take her little daughter to the "big" city to see if the child's voice was worth developing. Years passed and the child, grown to womanhood, was recognized as one of the great singers of the day. These friends had given her every opportunity and her name was known far. But always in the heart of the young girl was a restlessness. When she appeared before great crowds, she was not satisfied. When the halls would ring with the applause, she was not happy. It was all so selfish. One day she announced her plan to her friends. She could not be satisfied with life unless she could use it for something worth while. God had given her this talent and she would use it for him. In spite of the pleadings of her instructors and friends she carried out her plans. One of the greatest churches in New York City was constantly filled with her lovely songs and many men and women have been brought to Him. How many of us by our lives, live each day so that our acts constantly ring out, "Here am I, use me!"

Three-fourths of the missionary year nearly gone. Are three-fourths of your offerings in? How do you rank on the standard of excellence? Do not forget that He is counting on you.

Christ needs leaders in all Christian walks of life today and in every land. So often in our work we seek to lead in some bigger way and we miss the true path of service. Let us be careful that in our quest we do not miss the real service and leadership in the humbler things that needs must be done.

Leavening the Whole

A N IMPORTANT priestly incarnation of Tibet sent his treasurer to Batang with a letter which he presented to one of the Tibetan teachers at the mission. The man had heard of a new religion and he wanted to get a book about it. The Tibetan New Testament was given him with a few sheets of foreign paper and some pictures of a few scenes around Batang. The priest lived three days' journey northwest of Batang, in Tibet proper. He controls some seventy-five priests in his monastery and belongs to the red cap sect, which is the older prominent Lamaistic sect in Tibet. This sect differs little from the ruling sect, one of the important differences being that the priests are allowed to marry. How much influence will this New Testament have over this priest? More and more the missionaries are seeing the fulfillment of Jesus' teaching that the kingdom of heaven is like unto yeast which slowly leavens the whole.

For more than one hundred years American missionaries have devoted themselves to the spiritual, social and economical uplift of India. Missionaries have proclaimed, with tireless energy, Jesus' ideals of life. They have advocated the rights of India's outcasts and her widows, many of whom are child widows. They have labored to bring healing to her sick and education to the 70 per cent of her children not in school. But nation-wide reforms are sweeping over India, touching every phase of the life of her people. One prominent Indian member of the Madras Legislative Council says, "The fear of the Christian missionary has been the beginning of social reform; more than fear, the example of the Christian missionary, his devotion, his earnestness and his power of organization may in time to come increasingly inspire our social workers."

The time will come when no one can ever say, "India, sad India." These comrades of Christ are laboring day after day to make true these words, "Christian India," for the Christian Indians are now praying that not only a few but hundreds may be won from the idolatry of the land and made Christians. If we but turn our gaze across the seas to these lands which are near, and yet so far away, we can see the native Christians of those lands praying with us that "the world may be won for Christ."

Programs for March

Circle

(For unmarried young women 18-24)

March Topic: *By Way of the Schoolhouse.*

Worship Theme: *Beauty.*

LET me teach in a school by the side of the road—
A school in a foreign land,
Where children come with yearning hearts,
Seeking a guiding hand.
I would not stay in the U. S. A!
I would go where the need is great!
Let me teach in a school by the side of the road
Where hundreds in readiness wait.

I know there are heartbreaking burdens to bear
In lands full of grief and of pain;
But, oh! the joy of a service there,
It cannot be lost—it is gain!
So I teach them the way to a more complete life,
I tell them of Him who is Love;
And my burdens are never too heavy to bear,
I have help from the Father above!

It is timely that our "Road of Strong Hearts" lead us this month via the schoolhouse in South America, because the schools are just opening there now.

C. Manly Morton, who for a period of years served in the station at Asuncion, South America, but who is now one of our missionaries in Porto Rico, has told us as follows of the two ways of taking a trip from Buenos Aires to Asuncion: "A line of commodious, comfortable river steamers makes bi-weekly trips up the river, and there are also rail connections with two trains per week. The boat trip requires about five days, while the schedule time for the train is fifty hours. But the train is many times as much as a day late. This is annoying to the station agents as well as to the traveling public. The agent has not only to stay up waiting for the train, but he has to do a lot of work changing the announcements on his bulletin board; so the agent at one of the smaller stations along the Paraguayan Central decided to use his brains more and his fingers less. He accordingly posted the following announcement which he thought would doubtless cover all ordinary delays:

'The International train will arrive at 10 or 4 o'clock, more or less, today or tomorrow.'"

As you use in connection with your regular lessons the study book, *All in the Day's Work*, the booklet "Suggestions to Leaders," price 15c, will be very helpful to you. For your meeting this month it gives some very interesting source material.

Senior Triangle Club

(For boys and girls, ages 15-17)

1929-1930: *A Good-Will Flight.*

March Topics: *New Altitude.*

Worship Theme: *Beauty.*

Your Help, Please!

WHAT type of material do you feel should be provided on this page in WORLD CALL each month? We want to meet your needs and you can help us to do so by telling us what they are. This page is, of course, merely supplementary to the Program Year Book and leaflets. It cannot be complete in itself because of lack of space. May we not hear from you as to how we may herein best supplement the material of the Year Book programs? Perhaps you are using some plans in your work which we might pass on to others in this way. Write to the Missionary Organizations Department of the United Society.

Since this is the last meeting on Porto Rico it would be well to inject some factual questions into the discussion period. Conduct this questioning as a rapid school-room drill, calling on the various members for answers. Those questions which seem unfamiliar may be repeated several times until you are sure the group knows the answers. The following questions are based on information given in your leaflets and in the *Survey of service*, a copy of which your pastor no doubt has.

1. To what group of Islands does Porto Rico belong?
2. Where are the West Indies?
3. Name a missionary in Porto Rico.
4. Is Prohibition in force in Porto Rico?
5. What distinguishes the chapels in Porto Rico?
6. What two languages are spoken on the Island?
7. Name one of the mission stations in Porto Rico.
8. To what extent does our church carry on medical work in Porto Rico?
9. To what extent educational?
10. About how long has our work in Porto Rico existed?

The devastating hurricane that swept Porto Rico in September, 1928, left destruction and suffering in its path. Our mission property was greatly damaged and in many places swept away. Of the thirty-five buildings (churches and homes), half were destroyed and many of the others were badly damaged, necessitating extensive repairs. . . . However, the members of the churches, even in their poverty gave in labor and money about one-seventh of the amount which has been used in the rebuilding program. Workmen, regardless of whether they were Christians or not, gave one day's work in six.

Intermediate Triangle Club

(For boys and girls, ages 12-14)

1929-1930: *Trails of Discovery*
(Among the Filipinos)

IT WILL not be long until Daily Vacation Bible Schools will be opening in the Philippines, for they have them in April and May. Ruth Swanson, tells us some interesting things about a typical Vacation Bible School of the Philippines. "A dirt floor, a few rough benches, a pulpit and a table are the 'environment.' Surrounding the chapel—if one may call a mere framework with nipa palm leaf roof, a chapel—were dozens of little bamboo houses and stores, oh, so close together! A regular slum district it was. Half an hour before class time the children were there. And such an array!—clean children and dirty children, neat children and ragged children—big children and little children. . . . all waiting for their teacher. When he arrived, the fifty or sixty children flocked inside, the cleaner, better dressed children on the front benches, the others shyly filling up the space behind. Ere long the inside space was full and every window and the door were filled to overflowing with grown-ups looking in. The singing was 'fearfully and wonderfully' done, but it had one redeeming feature, 'it was enjoyed by all.' When the school first began these children were wild and irreverent, but now the sons and daughters of members cannot eat without saying grace before meals. Some older ones are beginning to read the Bible. They object to the smaller children wearing their hats in the church and they object to boys and girls eating in the chapel. To me that is a healthy sign of improvement."

It just occurs to me that some of the intermediates might like to go over and above their aim for the year to send some materials to the Philippines for their Vacation Bible Schools.

"We never have enough pencils, crayolas and small blunt scissors. Colored magazine pictures, if suitable for children, are very acceptable. For our Daily Vacation Bible School work we prefer scrapbooks without the pictures pasted in. Many small scrapbooks are better than a few large ones. Picture post cards pasted back to back or with white paper over the backs always come in handy. Sunday school picture rolls in good condition and Sunday school picture cards are always in demand. Yarn, colored thread, and small pieces of material stamped for embroidery (such as sold in ten cent stores) find a ready welcome among junior girls." Pack your box well and send to Mrs. Harry Fonger, Vigan, Ilocos Sur, Philippine Islands.

Devotional Study for Woman's Societies

MARCH: Jesus' Recipe for Power.—John 5:30; 15:1-5

By MAY F. FRICK

IT WAS a good-looking, well-planned, well-built little town with a climate of unsurpassed market value. Time had not yet completely erased the distinctive marks of progressiveness and of prosperity.

The fine plate glass windows of the shops, lining the main street, were besmeared with ugly bills or pasted over with clever cartoons and slogans stressing the real and inestimable value of whole-hearted cooperation. Promptly though reluctantly the buildings revealed the tragic secret of their emptiness and the pathetic futile struggle that had been made to rally the forces of the entire citizenship to save their town from its inevitable disaster.

The town had been built in that out-of-the-way place because of the superb quality and promising abundance of the oil which its wells produced. Now the oil supply was exhausted. The hope, the life of the town, had failed. It was as a city without foundations. To the physical eye it was substantially builded. But its hopes and its prospects were founded on natural resources, and of these there was not an unfailing supply.

Some individuals and some groups of Christians present a similarly dismal picture. There is the individual with long years of training and experience in many types of Christian activity. He is staying by the church, held by a highly developed sense of fidelity, or he is supporting it but half-heartedly through an irksome sense of duty; but in either case the oil of joy has failed; the well of water has ceased to spring up in his life, and the hand pump is rusty.

Then there is the group that may be worshipping in a fine church edifice, or in a less substantial structure. There is abundant equipment, material and intellectual, but it is hard work to keep up enthusiasm. The workers shy at tasks that demand spiritual vigor, for they have become dependent upon increasing supplies of human power. The garment of praise is less frequently worn. The glad note of victory over grievous temptation is less distinctly sounded; there is lack of boldness in trusting God's promised power "to every one that believeth"; there is lack of readiness to risk all, that others everywhere may share their glad good news of the life abundant and eternal.

In the western town the supply of oil had failed, and it was true, there was no remedy for the situation. But in the life of the individual and in the life of the group it is different. The supply of divine joy, of divine power, has not failed; but men have been so busy developing human resources that they have forgotten to see if the connections are

perfect, and if there is sufficient pipe line to the inexhaustible fountains of Divine Life and Power, that the wells of water may within each heart spring up in undiminishing supply unto eternal life.

The fact is rightly stressed today that we need to be more sympathetic with our fellow men; that we need to better understand them; that we need more of love and human helpfulness. But if we have only human resources to draw upon like the oil wells of the deserted town, sooner or later the supply will fail. We may diagnose the world problems and recognize tragic need, but to what avail if our heart supply is sufficient only for our immediate circle? For invariably, then, at a critical hour in the life of the group or individual, human love turns to disgust; where the Father's love flowing in rich abundance would have saved not only grave situations but also precious blood-bought souls. If human remedies and resources are all we have then our cause is lost, and the world is in a sad plight.

But wait! Do you not recall that there is One who offers to place divine resources at our disposal? He has an unfailing recipe for power. Shall we let Jesus, the Master of the Art of Living, speak? Lest we fail to hear him we need to pause and draw near, for "He shall not strive nor cry aloud," but he speaks "as having authority" and "never man so spake."

He is frequently called the Great Physician and such he is, of the bodies minds and souls of men. But he is more than this. As we come close enough to catch his words, and listen to the professed secret of his power we note that he speaks not of strange formulas, complex prescriptions and mysterious ingredients. He speaks of a Life, of relationship to and companionship with a Person, and of a Personality lovable, mighty, eternal.

He is the inspiration of the greatest painters of the centuries and at the same time is the Supreme Artist of them all. His work is incomparable. He is the first to dare to paint for the world a likeness of his Father. His Father has approved his perfect work. So perfect is it that as we look upon the portrait he has given to us, we may, if our hearts are pure, see and know our Father.

He has done more than this. He has painted for us the unchanging heart of the Father in never-to-be-forgotten and in fadeless colors with a brush dipped in his own life-blood. We have turned aside to hear him speak and find his words are meaningful and mighty. But what would mean the Sermon on the Mount containing the priceless Golden Rule except they were a part of his very

life? And how could the story of the Good Samaritan, the Lost Sheep and the Prodigal Son stand out in bold relief, except illumined by Calvary's love light?

Is not this what Jesus meant when he said, "He that believeth on me, from within him shall flow rivers of living water"? Saul of Tarsus believed in Jehovah, the God who belonged to the Jews. He shared with Old Testament writers their concept of God. But Paul the Apostle was brought face to face with God as Jesus knew him. He was blinded, shut off for days from the visible world, until that vision of God was indelibly engraved upon his soul. Little wonder then that the promised "rivers of living water" should find expression in the love-life of Paul as well as in the love chapter and not only in his entreaties to others to rejoice in the Lord, but in his own insuppressible joy, even when in the loathsome dungeon his back was bleeding from many stripes.

Yes, Jesus spoke mightily with his words, but not less mightily with his life. And it is through the lives of those who, like Paul, believe in his Father that he has been, and still is speaking. Is that not what he meant when he said, "Of myself I can do nothing" and "apart from me ye can do nothing"? For he insists that the secret of his power is in intimate acquaintance and oneness of thought, of purpose of motive and of attitude with the Father. He assures us that through him we also may have power to live the life abundant and to draw all men unto him.

Jesus knew that the hungry-hearted souls of earth could not be kept away from God, if they but once caught a real glimpse of the Father's always warm and understanding heart. No circumstance or condition, no person, program or power shall separate us from him. Then through us the warm and steady gulf stream of his irresistible love and inexhaustible power will melt every icy barrier and draw every life unto himself.

Let us not forget that only God who, as any gardener will admit, can put the leaves upon a tree, is likewise the only one that can cause the life-giving sap to flow through the vine into the branches, as Jesus has said, and bring fruit to perfection in unfailing abundance.

The Answer of the Gardener

He leant, at sunset, on his spade,

(Oh, but the child was sweet to see,
The one who in the orchard played!)

He called: "I've planted you a tree!"

The boy looked at it for a while,

Then at the radiant woods below;

And said, with wonder in his smile—

"Why don't you put the leaves on,
though?"

The gardener, with a reverent air,

Lifted his eyes, took off his hat—

"The Other Man, the One up there,"

He answered, "He must see to that."

—SARAH M. B. PIATT.

Echoes From Everywhere

"Thus we may see," quoth he, "how the world wags"

From a Catholic Stronghold

We are rejoicing over our new pastor in Vigan, Apolonio Aquino, who returned from the States about a year ago after nine years' study there. His visitation work among the students has aroused the priests and we see many of them visiting the students. Many new faces are appearing at the worship services of the church.

Many children in all of the towns are not in school because school facilities are so limited. In nearly every town, private schools are conducted by the priests. Sometimes our Christian workers find it difficult to let the opportunity go by without also opening schools. Lack of workers and funds prohibit the Church of Christ entering this field at all.

The ground is cleared for the new church building in Vigan. Everyone is eager to see the work of constructing begun. We hope to have adequate accommodations for a student center and educational work as well as a chapel for worship.

The improvement in the dormitory at Vigan has made it possible to care for more girls. Last year we accommodated 32 girls. This year we have fifty and room for four more. There are 21 nurses and 29 normal school girls.

VELVA DREESE.

Vigan, Philippine Islands.

Santa Claus at Southern Christian Home

The Southern Christian Home, Atlanta, Georgia, reports that the Home was well remembered at Christmas time with crates of chickens from Fitzgerald, Hampton and Dublin, Georgia, a merry-go-round from Byck Brothers Shoe Company, Atlanta, a generous donation of car tickets from the First Christian Church, for use in transporting the children to Sunday school, while the Peachtree Church and Sunday school gave a pantry shower participated in by every circle in the missionary society and every class in the Sunday school.

Robert Hopkins in the Philippines

We have been privileged to attend the Sunday School Convention of all the Evangelical churches, held in the Union Theological Seminary from the eighth to the tenth of November. There were about five hundred in attendance at the sessions. Dr. Robert M. Hopkins of our own church was the chief speaker. He came in his official capacity as secretary of the World's Sunday School Association, but he met with our church leaders on several occasions and inspired us with his messages. He is a little older than when we knew him in the States but just as "peppy" as ever and with even a greater message, if that is possible.

This month I have been teaching a class in Pastoral Theology at the Seminary. Mr. Fey is in Japan attending the Institute of Pacific Relations and he will take this class upon his return.

ALLEN R. HUBER.

Manila, Philippine Islands.

Her Best Christmas

This was my first Christmas at the Florida Christian Home and I feel that it was the most wonderful Christmas I



Bertha F. Park

Who has recently assumed the post of state secretary for Ohio of the woman's missionary societies, succeeding Mrs. Alda Teachout. Miss Park is a graduate of Eureka College and served as a missionary in China for five years, returning at the time of the trouble in 1927. Recently she has been superintendent of young people's work for the state of Indiana

have ever witnessed and a privilege to have the opportunity to serve as superintendent here.

The thing that pleased me most was the wonderful spirit of love and appreciation which went all along the line, from the staff down to the help in the kitchen, also every member of the family. The real Christmas spirit seemed to fill the heart of each one. There were too many donations during the month to give them in detail, but they included a hundred pounds of sugar, a Christmas tree, money to supply a turkey dinner, as well as for other

purposes, clothing, linen, canned goods, fruits, jellies, fruit cakes, and boxes of gifts for the family.

BESSIE C. REASER.

Jacksonville, Florida.

Education An Entering Wedge

The work in which we are engaged in this great Christian University in the capital of China is not a spectacular type of work. We cannot report on the basis of number of persons baptized or the number of additions to the church. It is a constructive work of training Chinese Christian leaders for the next generation, in order that they may be better able to carry on the task so well begun by pioneer souls such as Dr. Macklin, Abe Cory and Miss Kelly. We do feel that the university is an especially unique opportunity, however, in that a large percentage of the students are not Christian but have been attracted by the high scholastic standing of the university. The degree of this university is comparable with that of the best schools in America and is accepted "at par" by all colleges in America. The staff, both foreign and Chinese, is well trained academically and a fine type of Christian educators. We have found our reception most cordial and our relationships most friendly. Direct religious activities are in the nature of conducting religious classes, serving as pastor at Sunday morning service and chapels, participation in activities of religious organization, student conferences or meeting them as guests in our home. Otherwise the daily routine of a Christian College classroom is carried out. My special field is that of Sociology of Religion (Christian and Social Ethics), Social Psychology, and specialized courses in Psychology as well as general Psychology.

MARVIN R. SCHAFER.

Nanking, China.

(Continued on page 46.)

Hidden Answers

1. What is the Chinese Rallying Cry for Pentecost?
2. What is the "Way of the Burning Heart?"
3. Name some of the evangelists working under the United Society and their fields of labor.
4. Where has Robert M. Hopkins been recently?
5. Who is Toyohiko Kagawa?
6. Who becomes state secretary of woman's work for Ohio?
7. Tell the story of Dr. Francis Arzaga.
8. What sermons do stones preach?
9. "Happy Birthday, Dear Jesus." Explain.

Stockton Saved

By JOHN H. BOOTH



Stockton, California, Church saved by a loan from the church erection department of the United Society

THE oldest congregation among our people in the state of California is located at Stockton. A few years ago they erected a building costing between \$150,000 and \$160,000 on a lot valued at \$15,000. A local bank did an almost unheard-of thing in extending a loan to this church for \$95,000.

By high-pressure methods used at dedication time this debt was fifty per cent oversubscribed—a method which, nine times out of ten in cases of this kind, reacts so violently in the life of the congregation that not only does the financing of the enterprise completely fail, but the morale of the church is so broken by it that it takes years for the congregation to recover sufficiently to put on a refinancing campaign. This was what happened at Stockton. The church not being able even to keep up the interest, the indebtedness accumulated until the first of June, 1929, and the total debt of the church stood at about \$118,000.

The Bank of Italy, which held the largest claim against the congregation, notified the church that it would have to make settlement by the first of December or lose its property, but in doing so it did another very unusual thing. It offered to forgive \$30,000 of its claim against the church and in addition take over a lot owned by the church, and which it had been unable to sell, for \$20,000. This very liberal proposition was immediately accepted.

The congregation appealed to the department of church erection of the United Society for a loan of \$50,000. Because of the shortage of funds and a heavy indebtedness carried by the department, \$35,000 was all that could be granted. The church was disappointed but not defeated in spirit. Benjamin Smith, who had been the popular and successful minister at Lodi for a number of years, was called as pastor. Under his splendid lead-

ership not only did the entire membership respond to his appeal with sacrificial gifts, but the whole city of Stockton became interested in saving the First Christian Church.

The following is taken from one of the Stockton daily papers:

"Rev. Benjamin Smith, minister of the First Christian Church, was the hero of the occasion Wednesday as the congregation successfully ended its campaign to reduce the debt on its edifice and save the property from being taken over by creditors.

"Twenty of the city's leading business men came to the aid of the congregation and were moving spirits in putting over a campaign in the community at large.

The report of the drive showed that the indebtedness of the church on its \$175,000 property was reduced since last June from \$118,000 to the present \$35,000 indebtedness to the United Christian Missionary Society of the denomination, which is the national board of the Disciples of Christ.

This loan is largely covered by personal pledges, which are interest-bearing and payable within thirty months.

"All the members and friends of the congregation expressed joy at the outcome of the effort and pledged renewed energy for the future, which is now glowing in its prospects."

Alexander Powell, a world-wide roving newspaper writer, goes after those who picture missionaries as "milkshops," "effeminate," "goody-goodies," in this wise: "I am acquainted with missionaries from Persia to Polynesia, from the Congo to the China seas. Far from being meek and submissive as he has been painted, the average missionary is a hard-as-nails, tough-as-rawhide, two-fisted he-man." Let the multitude of travelers who view missionary operations from a Pullman car take notice.

Working With Boys

By T. N. HILL

I AM teaching a Bible class in our Mission school here at Jhansi, India. The boys are in the first year of high school, which we call the eighth class. There are two Christian boys, four Mohammedan and nine Hindu boys. They are required to attend the class and so far as I know none of them object.

One morning I asked them if they would like to plan the school morning prayers for one day. They readily agreed and began to plan with me. I took a little more initiative than I wished to in order to avoid some of the difficulties in the way of planning such a service with such a mixed group, but they were interested in the project.

They chose a scout song, "We Are the Servants of the World." Then as to the prayer, I suggested that we study the Lord's Prayer, to see what Jesus suggested that we pray about. We spent several days discussing this prayer, and trying to get at the elements of the prayer. Then the boys each wrote a prayer, and we selected what we liked, and modified the result here and there until we had a simple prayer, which the boys felt was their own.

Then the questions of the ending came up, as I knew it would. We talked about what "In Jesus' name" meant; whether this was a magic formula which would make the prayer powerful, or not, and agreed that just tacking these words on lightly at the end was not what Jesus meant at all. We finally agreed to follow the example of the Lord's Prayer as to ending, but modifying it to "Hear our prayer, Amen."

I suggested several calls to worship, with answers, and they chose the first two verses of the 103rd Psalm.

While working on our service we found a practical difficulty. The house we are renting for the VII and VIII classes is very unsuitable for the purpose, and there is no door between the two rooms. The boys suggested a door, and I asked if they wanted to make it. They said "Yes!" And yesterday they started the door, using some boards off of a motor box, that is a box in which a motor car had been shipped to India.

This solved another difficulty, that of finding some piece of service to render as a class. And while the idea was beginning to grow, I showed them a Sunday school Picture Roll from America, and the boys chose two pictures out of the lot, Timothy hearing the Word at his mother's knees, and a little girl learning a prayer at her mother's knees. They finally decided to use the one of the boy. They are planning to frame it for their classroom, another little bit of service for the school. I had a picture hung in the room used for morning prayers, for the day the class had the service, though it is not yet framed.

Adult-Young People's Worship Program for Sunday Schools

FEBRUARY

Topic—Our Unity With All Heroes of Faith

Aim—The identification of the worshippers with the veteran ministers of the church who have made our religion possible to us.

Hymn—The Sun of God Goes Forth to War. (All stanzas.)

Leader—Two boys faced the opportunities which life holds out to youth, and made their choice. One chose to serve where financial gain rewarded his success. He labored intelligently, sacrificially and long; and success crowned him with honor and ease. The other boy chose to become the messenger of God and preach Good Tidings in the name of Christ. He also prepared intelligently, sacrificially and long. Success crowned him with no ease, but with the trust and honor of those to

whom he ministered. He could not gain an earthly home for himself because his Master's work caused him to often change his place of residence. But without him the church could not have succeeded: and unless the church honors his labor by adequate support to the end of life, it does not honor the Master whom he served.

Congregation—The Lord ordained that they that proclaim the gospel should live of the gospel.

Leader—The boy who won material success thereby identified himself with merchant princes and the powerful leaders of earth: the boy, who preached the gospel, thereby identified himself with the patriarchs and the prophets, the apostles, the martyrs, the missionaries, and with Christ the Lord.

Congregation—Therefore, seeing he is compassed about with so great a cloud of witnesses, let him lay aside every weight, and run with patience the race that is set before him, looking unto Jesus the author and perfecter of his faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

Leader—And let the church take notice that apart from us no minister is made perfect.

Congregation—If he sowed unto us in spiritual things, shall he not reap our carnal things?

Prayer—[Let the prayer stress (1) Joy and thanksgiving that we have received our faith through the glorious succession of patriarchs, prophets, apostles, martyrs, missionaries, and the Son of God; (2) that in our imperfection we be not forgetful that we are thus identified; and (3) that God may perfect the life and faith of these men of old by providing some better thing concerning us.]

Hymn—Faith of Our Fathers.

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

FROM the Spezia Mission in Italy comes the story of Mavi, the Witch, and the way in which she put aside her old life to make the things of God's Kingdom first. Her life was full of evil doing. She seemed to be the handmaid of the devil himself. Her reputation extended far across country and up into the mountains. She was credited with special powers in witchcraft, making powerful "love potions" and spellbinding medicines, to make an enemy ill. In addition to this business she made images which were supposed to have special charms and from the sale of which she received large financial returns. Though only a young woman Mavi was making an easy, comfortable living and her future was assured. She would be a power in her part of the country and rich.

One evening while she was in the city buying material for her witches' business she passed the headquarters for the Spezia Mission and was drawn within by the sweet singing of the orphan girls of the mission. She listened eagerly and was noticeably impressed. She came repeatedly to the services and finally requested admission into the church. But those in charge reminded her of her lucrative business, that all her witchcraft must be given up, her image-making must be abandoned and she must not expect the mission to make up her financial losses. She must sacrifice all this for her Lord and put the affairs of the kingdom first in all ways. Mavi returned to her home on the mountainside to think it all over and within a week she had struggled

through to her decision. Returning to the mission, with a beaming face she announced her decision, "I have decided. my old life is finished. I want to live for Jesus Christ." So she was received into the church and for more than twenty years has remained faithful, never once returning to her lucrative witchery business but instead has found a more prosaic occupation of making sandals, which brings her less than half the income of her former years. She is one of the most faithful and regular attendants of the church and has brought all the members of her family and others to her Christ. In a very complete way she has sought the Kingdom of God.

February 9: Warnings and Promises. (Temperance Lesson)

Japan has been especially active in the effort to uplift her people and to rid the land of vices. Nearly 1,600 local temperance societies were organized to commemorate the enthronement of an emperor who uses neither tobacco nor liquor. Three provincial Legislatures have legislation for the abolition of licensed houses of vice. The churches of Japan have been enlisted and denominational lines have been entirely lacking in the efforts put forth for social betterment. The Temperance and Purity societies are turning in astonishing reports of progress. Villages everywhere are voting out liquor. One village did away with all liquor traffic in order that there might be money to erect a needed school-house, which they built and paid for in

five years, though it was an impoverished community. Six hundreds girls of four villages pledged themselves in a league organized for that purpose not to marry men who smoke, drink or consort with immoral women.

A famous general of the Japanese army last year abolished all drinking in his division. In order to bring this about he ordered his medical corps to prepare temperance pamphlets, posters and other prohibition literature which were distributed and explained to the soldiers. As a result the use of alcoholic drinks was entirely wiped out of that regiment and others followed the good example, perceiving that crimes, violations of rules, petty thieving and even disease decreased. And when these soldiers were released from service they returned home with temperance ideas and habits.

Mexico also is very active in the campaign against alcohol. The Secretary of Education has issued striking posters in which he discourages drinking by urging competitive athletics and illustrating in graphic ways the difference between the sturdy athlete and the drunkard. Portes Gil has taken a very decided stand against drinking and gambling and gradually Mexico is being rid of this curse as public opinion is built up.

February 16: Jesus Healing and Helping

The healing, helping power of Jesus is clearly shown in the story of the Mashukulumbke tribe, one of the most degraded tribes of Africa. Before the advent of British jurisdiction they were slaves to other African tribes. They worship the cow and in veneration of this animal they remove their upper teeth in childhood. Their customs are unusually revolting and degrading. Their method of smoking is especially harmful and leads to many evil indulgences. They

dig a hole in the ground, fill it with tobacco and other harmful substances. A hollow reed is thrust in for a chimney, a piece of burning charcoal placed on top and the people inhale deeply of the smoke that issues from the hollow reed. In between inhalations they drink freely of water. The result is a startling form of intoxication which leads to madness and all sorts of evil practices.

The gospel was preached to these benighted people and amazing results followed. A Christian teacher was sent to the most wicked village of the tribe and after a time he succeeded in starting a school, and later regular services were carried on. Gradually the power of Christ was felt and one after another the villagers became Christians. Then the chief decided that his village must be entirely Christian and he took a strong stand against the evil smoking habits, witchcraft, polygamy and child marriage. A strong church thrives in that village and in many others throughout that area where once vice prevailed. Clean, healthy, happy Christian communities testify to the power of Christ to "heal our infirmities."

February 23: The Twelve Sent Forth

Many people have heard of the remarkable story of "Apollo of the Pygmy Forest," one of the converts of Alexander Mackay, who as soon as he heard of the love of Christ and accepted him wanted to tell his fellow Africans that Jesus loved them. His work among the pygmies has brought fruitful results but there is still so much to do, so many people waiting to hear the story of Jesus.

Recently it was suggested that he visit England and tell the story of his work and his people there. Naturally it was a tempting offer and hard to resist. The *Missionary Review of the World* quotes this of his struggle and decision. "When it was suggested recently that he visit England, he said he would dearly love to see the wonders of that land; but before he consented he must seek God's will about it. Next morning he came to Mr. Lloyd, his missionary friend and said, 'Last night I prayed very much to God about what you asked me. I should love to tell the people of the great needs of the work out here. But, oh, sir, it cannot be. Think of my poor people to be left without their shepherd; there is no one to take my place.'" And so he remained at his post in order that the rich harvest of souls might be gathered.

Student young people in Burma, India, are awake to the evangelistic opportunities and needs of their own people. Judson College students go out and conduct evangelistic campaigns. In one of their campaigns there were forty-four baptisms and hundreds of decisions, many of them coming from Burmese Buddhist homes. The reconsecration of many Christian teachers followed the eager work of the students. One high school teacher said, "I have been a sleeping Christian, and up to this time I have wasted my life. When I heard the students pleading with other students to accept Christ, I made up my mind to work for him." Seeing the great need of their people these young students are zealous in their efforts to be "the laborers in his kingdom."

ly, while teaching in this barrio of his home town, he began meeting regularly, on Sunday, with a group of Protestants.

Feeling the need of further study of religion, he bought an English Bible and some pamphlets. Then, while attending teachers' institute in Laoag, he went to Sunday evening services in the "Iglesia ni Cristo." So he was baptized in May, 1910 in the Laoag River by Dr. C. L. Pickett.

Friendship with the mission doctor revived his old interest in pharmacy and medicine and he began working in the drug room of the Mission Hospital.

The next year Dr. Lemmon came to Manila and in 1912 Francisco joined him as his first assistant in the establishment of what is now Mary Chiles Hospital. It was then only a room with six beds.

Here in the busy city the desire for education was stirred anew. He went to night school while working as druggist, cashier and nurse during the day. His final goal was indefinite—"one grade higher every year" was his aim. This he was able to accomplish, thanking God.

In 1914 he married. This would put an end to the education of many youth—but it did not stop Francisco. He graduated in nursing with highest honor in 1916.

Still, not satisfied with his attainments, he continued at the hospital and also at night school. In 1919 he completed the high school with a medal in oratory and in 1921 received his A.B. degree from the National Academy. All this time he supported not only his wife and (by 1921) six children, but also helped his mother financially.

L. L. Sample of Des Moines, Iowa, heard of his desire to go through medical school and sent money to make his dreams possible. Even then great sacrifices were necessary in order to continue in school. He says of this period "I attended the University of Santo Tomas with an P.80 straw hat on my head and P1.70 tennis shoes on my feet."

After graduating and receiving the M.D. degree he took internship and then residency in the Mary Chiles Hospital which he had helped to create.

Now that he is director of Mary Chiles, his dream is to provide adequate facilities and room for the ever-increasing demand of needy patients.

He is now completing a modest but permanent house of brick and wood for his family. This has been made possible by strict economy and by his wife mortgaging her rice fields. His eldest daughter, Teresa, now plays the piano very well. His ideals call for the education of his children which his education will make it possible to provide, God helping him.

Practice thyself even in the things which thou despairst of accomplishing. For even the left hand, which is ineffectual for all other things for want of practice holds the bridle more vigorously than the right hand; for it has been practised in this.

—*Marcus Aurelius*.

Dr. Francisco Arzaga

By DR. RICHARD BRADY

FRANCISCO ARZAGA was born Dec. 1, 1890 in Dingras, Ilocos Norte, P. I., one of twelve children.

After learning to read and write at five years of age, he attended Spanish Public School for one year before the revolution broke out. He began in 1900 the first grade in the English School but after two years the family moved to another town and finally he finished the primary school in San Nicolas, in 1906.

Of these years he says: "There were four contending influences in my life: gambling, fishing, medical quackery and music. On Sunday morning my father and I both went to church, then in the afternoon to the cockpit. After having lost much money we went home with nothing but two or three dead roosters.

"The next day we went fishing. After a few hours I would be the proud son of a great fisherman, carrying a big basket of fish on my shoulder. In the afternoon we walked out and gathered leaves, bark and roots and then prepared these into decoctions, liniments and ointments.

"Sometimes I witnessed the application

of these remedies. My father was considered a physician although he was not trained in any medical school.

"At night I used to go to the house of my uncle, who was a priest and at times I sang in the church choir. Later on I learned to play the flute, joined an amateur orchestra, and once thought I would be a professional musician.

"But my father had pounded into my heart a great desire for education, so I went on to Intermediate School at Laoag. There I cooked my own food and washed some of my clothes. My mother brought my weekly rations on her head a distance of eight kilometers, returning on foot, as she had come." This she did for two years when Francisco decided that the burden was too much for her. He then went to teach in a barrio school of Dingras.

When he was about twelve years of age he had bought an Ilocano Gospel of Matthew from an American preaching in the market place. This preacher, he later learned, was Hermon P. Williams. The boy read the Book and enjoyed it, especially the "Sermon on the Mount." He heard other traveling preachers and final-

Not Afraid of Religion

WE ARE having a fine term of school at Wuhu Academy this term. We have only seventy-five boys but their fine spirit more than recompenses for what they lack in numbers. All religious activities in the school are entirely voluntary. Fifty-six of the boys have chosen the Sunday morning chapel service in preference to the moral lecture which is given the following hour. There is a voluntary Bible class which meets before the chapel hour and which has an average attendance of about thirty. All but eight of the boys have elected one of the Bible courses which are given for credit during the week.

Recently after school we had a "clean-up" contest. A prize was given for the cleanest classroom and another for the cleanest dormitory room. The actual work was preceded by a "pep" meeting and then the boys with their own hands washed the windows and mopped the floors. Such an occurrence as this is very significant of a new day in China, since it shows a new attitude toward labor.

In a recent city-wide campaign to raise funds for the anti-opium movement an entertainment was prepared and tickets were sold as one way of raising money. Our students furnished about half of the program—got up their play, practiced it, and gave it on three afternoons without asking for a holiday. In former times it would have meant at least a day's holiday before giving, others on the days it was given, and still another to rest up afterward.

At the present time the students are engaged in a campaign to raise \$500 to buy books for the library. They have gotten off with a good start and I believe they will reach their goal.

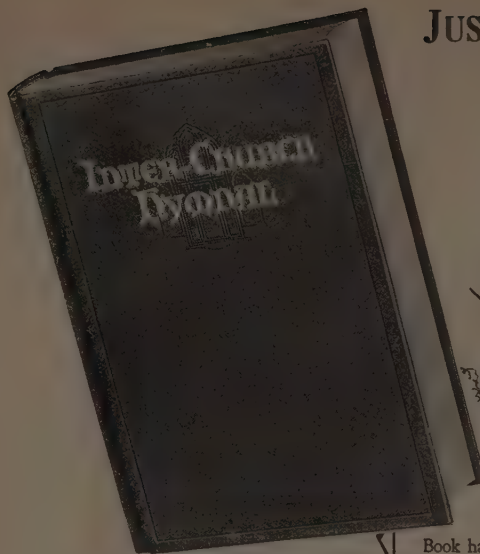
W. W. HASKELL.

Wuhu, China.

Living Pictures

PROBABLY no one thing has created more interest in WORLD CALL than "Living Pictures," being a presentation of covers of the magazine as they have appeared through the months and years. Mrs. Van S. Lewis of First Church, Kansas City, Missouri, writes enthusiastically of a unique adaptation of this program in that church recently. She had previously asked those who took WORLD CALL to review the covers of back issues. As each picture was presented, she mentioned the phase of work represented, and in some cases had an appropriate song, calling upon the audience for the title of the picture. Those who recalled the greatest number of titles received honorable mention in the church bulletin.

Adapting some of the material found in "The Torch of Light," Mrs. Lewis took the character of the Soul of Missions and presented Love, Information, Education, World Fellowship, World Service and Inspiration, as they stepped from the "Land of WORLD CALL." Much interest was awakened and a number of subscriptions to WORLD CALL secured.



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The 650 Fellows and Associate Fellows of The American Guild of Organists, as well as qualified Choir Directors and Pastors, selected and rated the tunes that were musically authentic and singable. The hymns appear in the order of their rating, the large majority set to tunes rated Number 1. All unsingable tunes rigidly excluded. Two thousand hymn tunes not included are indexed and rated for reference.

The 475 selected hymns are completely indexed for first lines and titles and for seasons and subjects.

Musical Editor, Katharine Howard Ward, organist of the First M. E. Church, Evanston. Rev. Albert W. Palmer, D. D., Editor in Chief of "Aids to Devotion and Social Service"—an outstanding feature of the book comprising 100 pages including Responsive Readings and Worship Programs. Mail coupon for sample copy.

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Items That Made News Last Month

Rockefeller Benefactions

NO ORGANIZATION is doing more for the advancement of the public health all over the world than is the Rockefeller Foundation. During the last year the Rockefeller Foundation spent twenty-one million dollars in the cause of public health. The expenditure for this purpose covered every part of the world in a valiant fight to prevent and eliminate disease. The discoveries of the workers in the Foundation's laboratories have been innumerable, and some of the bravest men and women our age has known have been workers for it in the far places of the world, engaged in the gallant struggle against disease, which is indeed for the sake of all men.

A gift of \$250,000 to the American Schools of Oriental Research over a seven-year period, and a tentative gift of a similar sum, conditional upon the raising of a like amount by the research organization, have been made by the Rockefeller Foundation.

The organization to receive the benefactions is a corporation of which more than fifty colleges, universities and theological seminaries of this country are members and its work has been carried forward in the Orient for the past thirty years, principally in Palestine and Mesopotamia.

Although the bulk of the work has centered in the Holy Land, the directorate intends to conduct a scientific fact-finding survey of all of the lands which saw the rise and fall of the dynasties following that of Egypt and progressing through the Assyrian and Babylonian until the "center of the world" shifted to Greece and Rome.

A portion of the funds to be received probably will be used in completing the building of the school at Jerusalem and for the erection of suitable buildings at Bagdad.

It also seems fairly certain that some of the funds will be expended in the further extension of an archaeological survey now being conducted by airplane, automobile and on foot in Assyria and Babylon.

Million-Dollar Incomes

The income tax reports show that 290 Americans paid taxes on incomes of more than a million dollars last year. This was an increase of fifty-nine over the previous year. It is interesting to know that of this 290, twenty-six were women. The men and women with incomes of a million dollars or more come from the following states: California, eight; Connecticut, one; Delaware, seven; District of Columbia, one; Florida, two; Georgia, one; Illinois, twenty-five; Indiana, two; Iowa, one; Maine, one; Maryland, seven; Massachusetts, seven; Michigan, eighteen; Missouri, four; New Jersey, sixteen; New

York, 136; North Carolina, one; Ohio, nine; Oklahoma, one; Pennsylvania, thirty-four; Rhode Island, one; Texas, two; Utah, one; Washington, one; Wisconsin, three. New York, Pennsylvania and Illinois lead in the list of these great incomes. It is interesting to note especially that New York so far outstrips the others with 136.

More Foundations

Some months ago when Edward W. Browning of New York launched Foundation No. 1 which provides toys free for children in hospitals, asylums, day nurseries and other institutions, he said it would cost \$8,000,000 to \$20,000,000 to finance the three projects he had in view. Recently he announced that his second benefaction known as Foundation 2 had begun operation.

This foundation seeks to induce larger boys and girls and young persons to help others and to put a premium on doing good by the presentation of medals. The three classes of medals to be awarded are described as: "First, for bravery; second, for kindness, self-sacrifice and good deeds, and third, highest standing and commendable success."

Maurice Falk, capitalist, of Pittsburgh, has established a fund of \$10,000,000 which will be known as the Maurice and Laura Falk Foundation.

The life of the foundation is restricted to thirty-five years. Within that time the entire fund, both principal and interest, must be expended in projects intended to serve the public welfare.

Broad powers of discretion are given the managers of the foundation to make grants for the promotion of educational, religious, charitable, philanthropic and public interest.

Maurice Falk has for years devoted much of his time and effort to philanthropic undertakings, and has been identified with many public projects.

Honors Awarded

The Blue Ribbon Decoration of the Emperor of Japan, an order of the crown equal to the sixth order of knighthood, has been bestowed upon Dr. A. G. Fletcher of Princeton, who for twenty years has worked among lepers. Dr. Fletcher is superintendent of the Leper Hospital of the American Mission to Lepers at Taiku, Korea.

Dr. Fletcher's hospital is largely supported by contributions from residents of Princeton who have long been interested in his work. Recently Dr. William Harris, another Princetonian, was knighted by the King of Siam for his services as an educator in that country.

The award of the David Livingstone Centenary Medal to Commander Richard E. Byrd, leader of the Byrd Antarctic Expedition, for exceptionally important

achievements in the field of geography in the Southern Hemisphere, has been announced.

Founded by the Hispanic Society of America in 1913, this award is the highest geographical honor which can be bestowed by any scientific institution. Commander Byrd is the first recipient of the medal in five years.

Ambassador Schurman, in being elected an honorary member of the Prussian Academy of Science, founded through Leibniz in 1700, has had the highest honor open to German scientists and scholars bestowed upon him. The number of ordinary members is limited by the statutes to sixty-four and at present includes Professor Albert Einstein.

The election of members, whether ordinary or honorary, is by vote of the body, subject to the confirmation of the Prussian Government. The number of honorary members is always kept very small, Ambassador Schurman making the fifth at the present time and being the only foreigner. Mr. Schurman has just resigned his post as Ambassador to Germany, where he served with distinction, as he did as Minister to China and as president of Cornell University.

Negroes

The Commission on Interracial Relations with headquarters at Atlanta, Georgia, has offered a prize of one hundred dollars to the high school pupil submitting a paper on America's "Tenth Man." They are also offering a similar prize to the school making the best use of the Commission's "Tenth Man" project.

The purpose of the contest is to promote the study of the Negro's place and work which the Commission declares is much more interesting than is generally supposed. It is interesting to reflect that every tenth man in America is black. The Negro is doing things in every line of endeavor, and these two prizes should do much toward introducing the high school children and high school teachers to the work which Negroes are doing.

The Federal Council of Churches has announced February 9 as Interracial Relations Sunday. The observance of this offers the church an opportunity to build for better understanding among the races. This Sunday should be carefully planned for and a real study undertaken.

China

The University of Nanking, China, boasts of the largest enrolment in its history, with 563 students in its colleges, 36 in the agricultural school and 515 in the middle school—a total of 1,114.

The university's staff now totals 211, of whom only twelve are foreigners. The Nanking Government has voted a grant of \$300,000 to the university in view of the fact that it waived all claims for damages during the "Nanking Incident."

Years and Changes

By DALE ELLIS

When Miss Ellis came home on furlough four years ago, after a term of service in the Philippine Islands, she found her father ill and took care of him until his death. For a time she served as dean of women at Cotner College, but has now returned to the Philippines where she is at present serving as secretary of the station at Manila, and of the Mission, and working in the Union High School. She writes her impressions in "The Philippine Christian," of the changes she found.

HOW things can change in four brief years! Nature makes things over in that time where she wants to, and restless man can ruin everything in his reach. I am finding it a little hard to get used here in Manila to the apartments and spacious homes and garages and various institutions flourishing where when I left were stretches of green grass and peaceful solitude. Now the necessary and noisy motor car is never silent in the streets and the voice of man shrills forth endlessly where before the frog lulled his throaty song.

Even in Laoag, where change is not an obsession, or is not supposed to be, growth has made a different place. And beloved Adamson Hall will have to be gotten acquainted with again, so many are the vines and so big the trees and so successful are the dwellers there who have made two blades of grass grow where only one grew before or maybe none. And Vigan, whose new dyke leads into the city with pomp and flourish and makes you a stranger before you ever reach the town, perhaps more than any other place assures you that the Philippines is obtaining rapidly that spirit of progress and modernity in which it has so striven to excel the rest of the East.

Change has not left the ranks of the Mission intact. Only three of these who make up the group now were here when I left four years ago. Two or three of

the old crowd will be here before long but it is mostly new blood to which I have returned. It probably is another sign of advancement, but never will I admit it that we of the old times could not compete with these efficient and devoted new people. But they are fine and delightful, and the only thing to be regretted is that there cannot be more like them here.

They have found new problems and are making new attacks on the old ones. I find I have much to learn to keep up with the old work and get acquainted with the new. New churches with new programs I hear mention of, new workers assuming new responsibilities, the new Union Seminary, with its broadened outlook of splendid purpose, a new eagerness among the people, these I seem to feel especially. And with them are new problems and questions, but what are these after all but whetstones to sharpen our interests and desires?

Brotherhood and fellowship and good will—these remain constant and dear. There has been no lack of that from the moment I stepped off the boat. Not just from the missionaries but from the people do I feel it. Never were there to be found dearer folk to live and work and play with than our own Filipinos. Their loyalty and friendship remain one of the unchangeable things. And that is the chief reason that I am glad I am here again and nowhere else in the whole world.

"All One Body We"

WEDNESDAY is the weekly day of prayer in Bilaspur, when the church is open all day and people may come and go at will. There is a short meeting in the evening also and two cottage prayer meetings are held in the afternoon among the women.

Our Christian woman's organization has thirty members and sixteen of these are members of the W. C. T. U. They take great pride in giving their offering every month out of the little they have. Besides this, some of these same women, without any suggestion from anyone, have chosen a treasurer and are gathering together some *pice* to use for the poor and needy.

Then from the Christian community goes out the work among the non-Christians. This month twenty-two new homes have been opened for teaching. Some of these are in a new community work in a distant part of the town. Men as well as women are showing interest and even faith in Christ. One man stood by while we taught a Bible lesson to his wife. When we finished, he said, "I, too, like to hear

this teaching. It is very good and I feel honored that you come into my home." He said, "Look at the hospital here which the Christians have. Look at schools and other institutions." To another man, sitting near, he said, "Do you do so much



The official board of the new congregation at Laramie, Wyoming, meeting of which was made in January "World Call." Two young men of this church have volunteered for the ministry and one of them is preaching for the Laramie church pending the arrival of the new minister, Hugh Jull, now of Lyman, Nebraska

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for others?" "No. Why do they do it?" "Because they have One for an example who did good to others. They sing 'Onward, Christian Soldiers, all one body we.' It does not matter what country they are from, they say we are all one. You see, I am half Christian." The other man remarked that he was altogether Christian at heart and did not deny it.

Bilaspur, India. ETHEL SHREVE.



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Echoes from Everywhere

(Continued from page 39.)

An Influence

Not to be Measured

A recent survey of Albert Allen Dormitory discloses that of the ninety-eight residents all but fourteen are studying in the University of the Philippines. Of this group eight are studying medicine, ten law, fourteen engineering, thirteen education, seven science-medicine, eleven commerce and business administration, four philosophy, three pre-engineering and four pre-education. Of the other fourteen four are studying for the ministry in Union Theological Seminary, six are in high school and four are professionals. Thus Albert Allen Dormitory has the opportu-

In Memoriam

Miss Rachel Keach, November 12, 1929, Washington, C. H., Ohio. Faithful member of Church of Christ and missionary society. Age 80.

Mrs. Neva Willey, December 6, 1929, Clarence, Missouri. Devoted member of missionary society for many years. Age 41.

Mrs. N. A. Frazier, Paris, Tennessee, November, 1929. Devoted and active member of First Christian Church. Age 74.

Mrs. S. F. Laws, December 5, 1929, Canton, Illinois. Charter member and untiring worker in the church.

Mrs. Maggie Leuthold, December 8, Springfield, Missouri. Faithful member of South Avenue Christian Church.

Mrs. R. A. Ragland, November 30, 1929, Sweetwater, Texas. Charter member of the missionary society.

John Thompson, October 29, 1929, Watsonville, California. Faithful member of the missionary society of Paso Robles Church.

Mrs. Mary Louise Ross, October 19, 1929, Sharon, Pennsylvania. A loyal helpmate of her husband, Jasper S. Ross, in his pastoral work until his death.

Mrs. Hortense Robbs, November 18, 1929, Wauseon, Ohio. Faithful member of Christian Church.

Mrs. J. Goodrich-Ewing, November 27, 1929, Athens, Ohio. Devoted to the missionary cause and to the Christian church of Coolville, Ohio.

Mrs. Nellie Gibson, October 9, 1929, Carthage, Illinois. Faithful member of missionary society.

Mrs. Emma L. Burson, December 18, 1929, Summit, Nebraska. Faithful member of Christian church for sixty-five years.

Mrs. Cynthia Cozad, Grand Island, Nebraska. Oldest member of missionary society.

ity to send Christian men out into many fields of endeavor where leaders of integrity can exert tremendous influence for good.

Preparation for Easter

We are making plans now for a great pre-Easter evangelistic campaign. I have written to all the leaders in the churches asking them to begin now to conduct prayer meetings leading up to the beginning of this campaign. We believe that if we fit ourselves spiritually for the great task of soul winning that God will help us with the harvest. I am anxious for the rains to stop so that we can begin this great work. We begin Saturday at Calookan. This is a new town that we opened last month. We have only twenty-one members but we hope to win fifty

new ones. We shall be able to win even more if all the people will but make the spiritual preparation that we have asked them to make.

ALLEN R. HUBER.

Manila, Philippine Islands.

From the Mary J. Chiles Hospital

A cap presentation ceremony took place November 2, by which our probationers became full-fledged freshmen. There were eighteen of them.

This month instead of the usual chapel services each morning in the hospital, we are having a splendid course in a discussion on Filipino Youth and the Life of Jesus, led by Mrs. Allen Huber. It is proving very successful and quite a number who are not in the ranks of those required to be present are regular attendants even though the time is 6:30 A.M.

ROSELLA KERN.

Manila, Philippine Islands.



A pile of Bibles 14 feet high in the New York Bible House. It shows 112 Bibles, the number of copies of the Scriptures circulated every hour by the New York Bible Society. 8,760 times this is the number of Bibles, Testaments and individual books of the Bible circulated by the society in a single year

Receipts for Six Months Ending December 31, 1929

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	\$108,297.06	\$5,506.45*	\$ 5,515.84	\$18,680.40*
Sunday Schools	89,890.89	3,477.77	476.06	5,708.34*
Christian Endeavor Societies	1,965.39	923.38*		26.77*
Missionary Organizations	231,347.89	5,768.99	1,862.67	2,921.97*
Individuals	15,046.99	1,574.65*	27,465.64	12,939.64
Bequests	3,575.91	2,669.62*	2,316.31	3,890.94*
Interest (U. C. M. S.)	43,599.35	7,086.90	450.00	1,244.36*
Interest (Old Societies)	14,382.74	4,175.62*		
Receipts from Old Societies	36,537.69	766.26*	32,000.40	18,000.52
Home Missionary Institutions	36,688.75	5,841.96	1.00	1.00
Benevolent Institutions	42,283.86	5,697.76	917.61	1,203.49*
Annuities			26,767.63	43,342.24*
WORLD CALL Subscriptions and Advertising	28,231.04	335.36*		
King's Builders	1,836.65	35.57*		
Literature	26,129.68	1,951.02		
Miscellaneous	22,907.33	2,791.63*	2,060.42	2,064.76*
	\$702,721.22	\$11,045.86	\$99,833.95	\$19,346.43*
Board of Education				
Churches	\$ 18,827.29	\$ 3,107.39*		
Endowment Crusades	918.47	85.88*		
	\$ 19,745.76	\$ 3,193.27*		

*Decrease

Missionary Register

Missionaries Returning on Furlough

Martha Gibson, Japan, November, 1929. Home address, 2623 Russell Avenue, St. Louis, Mo.

Missionaries Going to Fields

Goldie P. Alumbaugh, Africa, S. S. Westerland, January 24, 1930, New York.
Mr. and Mrs. V. C. Carpenter, Porto Rico, S. S. Coamo, January 16, 1930, New York.
Dr. and Mrs. C. L. Pickett, Philippine Islands, S. S. President Jackson, February 14, 1930, San Francisco.
Ruth Leslie, Aguascalientes, Mexico.

Births

Sarah Lydia, to Mr. and Mrs. Stanley R. Weaver, Africa, December 15, 1929.
John Kenneth, to Mr. and Mrs. John N. Bierma, India, October 23, 1929.
Son, to Mr. and Mrs. Paul D. Kennedy, Philippine Islands, November 8, 1929.

Death

James Marquis Peterson, son of Mr. and Mrs. R. A. Peterson, Tibet, Fall of 1929. Age 2.

Marriage

Dr. C. L. Pickett, P. I., and Mrs. Effie M. Campbell, Livingston, Tennessee, December 23, 1929, Little Rock, Arkansas.

Encouraging News
From the Philippines

Mr. Batoon wrote on September 4, from Kabugao, Apayao, that more than thirty teachers' and government employees attended the Sunday school and the Lord's Supper. The offering was P4.46. At a tea party at the dormitory the next day there were nearly 50 persons of the same class again. The following Friday they were to have a program and drama, "Saved to Serve."

More From the
Philippines

Canuto Batoon, who is a missionary from the Ilocana Christian Churches to the Apayao tribe of non-Christian people in the mountains of northern Luzon, re-

ports fifteen baptisms during two months last fall.

Receiving the
Truth

The other day as I was coming from prayer meeting I saw three men standing on the corner talking. They were evangelists and had just come from the meeting. As I passed I heard them saying: "Jesus did not leave us in ignorance concerning anything." The prayer lesson had been 2 Tim. 2. They were praising their Lord and Master, in a true, sincere way. There are some people here who know Jesus in terms of the Holy Spirit, as we do, and are following in his train because of direct touch with the Spirit and the Father. Praise God for such lives as these.

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May this Christmas season be the richest and best in service that we have ever had is the wish to every one of you.

RUTH MUSGRAVE,

Lotumbe, Africa.

The Last Page

"THE Two-by-Two Method," began the Friendly Critic as he browsed through some of the proof sheets of this issue "may be all right but it carries its disillusion, as anybody knows who has made a house-to-house canvass. I hope Jesse Bader never proposes it to the Salvation Army. They still believe that a man may be down but he's never out."

"And another thing," he went on, "what's the idea in giving away the secrets of how we go about evangelizing? It'll put the prospects on their guard. Reminds me of the story of the mother who asked her modern child, 'Did you have a good time at the playground this afternoon, darling?' 'No, mother,' the child replied, 'the new supervisor was trying to instill a spirit of gayety.'"

Here's food for thought on these dreary, gray January days:

When the rain's been pourin' down
All the blessed day,
And it seems as though the sky
Is always frownin' gray;
Ain't it fine, when once it stops,
To see a patch of blue?
Ain't it fine to see the rainbow
When the sun shines through?
When you're feelin' down and out,
And when your luck's gone west;
When your grouch against the world
Gives your soul no rest;
Ain't it fine to think the day
Is wearin' to its end?
For who knows what gifts of God
Tomorrow's sun may send?

The following story comes to us from our school in Buenos Aires, South America, where it is purported to have happened:

Miss Lola Garrett: Arthur, can you tell me one of the uses of cowhide?

Arthur: Er, yes, mam; it keeps the cows together.

Of the countless suggestions regarding prohibition enforcement that are flooding the press, none strikes a more responsive chord in the heart than that offered by Will Rogers in his daily letter to the *New York Times*. He says: "I wish Mr. Hoover would say:

"Senators, I am sorry, terribly sorry, that I haven't the time personally to go out and knock the glasses from every one's hand that is about to disobey our Constitution, and will you please believe me when I say that I don't purposely appoint corrupt men. Now, as it seems from your vast observations, you Senators are more familiar with the drinking in this country than any one I know of, I hereby and hereon appoint you, the United States Senate, as the pro-prohibition enforcement arm of our government, with Mr. Borah, from the dry State of Idaho, as chairman, and each Senator to be personally responsible for their State."



Knott in The Dallas News

Mid-year Reflections

You can send a boy to college but you can't make him think.

The sores of the world arise in sin.

Reliability is the basis of self-reliance.

The crafty man works people; the wise man works with them.

You use sixty-two muscles of your face when you frown; you use thirteen when you smile. Why waste energy?

Friend: "So you got your poem printed?"

Aspiring Poet: "Yes. I sent the first stanza to the editor of the correspondence column with the inquiry, 'Can anyone give me the rest of the poem?' A day or two later I sent the rest under another name."—*London Punch*.

Teacher—"Johnny, if your father could save one dollar a week for four weeks, what would he have?"

Modern Child (promptly)—"A radio, an electric refrigerator and a new suit."—*The New Outlook*.

The time was eleven-thirty on a Sunday morning. A train came puffing into a Texas town, several hours late. A passenger was an anxious secretary of the United Christian Missionary Society, fearing that he would be late for an appointment. Upon making inquiry for the Christian Church he was directed to a corner several block distant, which he reached out of breath and in a perspiring condition, carrying his Gladstone bag and his overcoat. Finding the congregation standing to sing the opening song he rushed down the aisle and entered the pulpit, saying to the minister, "I am ———." "Yes?" replied the minister.

"You were expecting me to speak this morning?"

"No, I hadn't heard anything about it." Surprised, the secretary asked, "Isn't this the Christian Church?"

"No, this is the Methodist Church." The embarrassed secretary retreated as gracefully as possible and found his way to the Christian Church in time for a belated address.

Good sportsmanship applies to every walk of life, not games alone. There is no more room in business and social life than on the tennis courts or the gridiron for braggarts, alibi artists, quitters, and cutthroat tactics. The world realizes that the man who sneaks his golf ball out of the rough may be depended upon to take an unfair advantage in business—and it avoids him.

The code of a good sportsman which has been much quoted and which applies in business and social relations as well as in games and athletics, is one which Grantland Rice, noted sports writer, wrote some time ago for the *American Magazine*. It contains these ten commandments:

1. Thou shalt not quit.
2. Thou shalt not alibi.
3. Thou shalt not gloat over winning.
4. Thou shalt not be a rotten loser.
5. Thou shalt not take unfair advantage.
6. Thou shalt not ask odds thou art not willing to give.
7. Thou shalt not always be ready to give thine opponents the shade.
8. Thou shalt not underestimate an opponent nor overestimate thyself.
9. Remember that the game is the thing and that he who thinketh otherwise is a slacker and not a true sportsman.
10. Honor the game thou playest, for he who playeth the game straight and hard, winneth even when he loseth.

"—will never consent to become entangled in European diplomacy."

What, never?

Well, if you except Mr. McDonald's visit, and the Dawes Plan, and the Young Plan, and the Kellogg Pact, and Mr. Hughes on the World Court, and the Disarmament Conference, hardly ever.

Remarks Worth Repeating

Endeavor thyself, in thy youth, to learn; although it be painful; for it is less pain for a man to learn in his youth, than in his age, to be unskillful.—*Aristotle*.

Here's the sad story of the man who had no *WORLD CALL* to read. His wife, asking for a divorce, told the judge: "We were married in February. On March 25 he threw the alarm clock at me. April 5 he broke a mirror over my head. On May 5 he slapped me with the cat. The cat was black, and that with the broken mirror I haven't had a lucky day since." The judge told her the man evidently didn't have enough to interest him at home. "Subscribe for a good magazine for him," he advised. This advice we wholeheartedly pass on.